

B'nai B'rith Magazine

Volume XXXIX, No. 9

JUNE, 1925



The Károlyis

By Rosika Schwimmer

A Jewish Wagner in Ancient Greece

By A. A. Roback

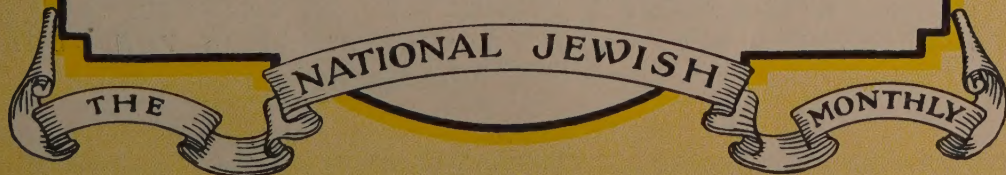
Moses' Grave

By G. Dagan

The New Jewish Statesmanship

By Joel Blau

*and News of the Quinquennial
Convention*



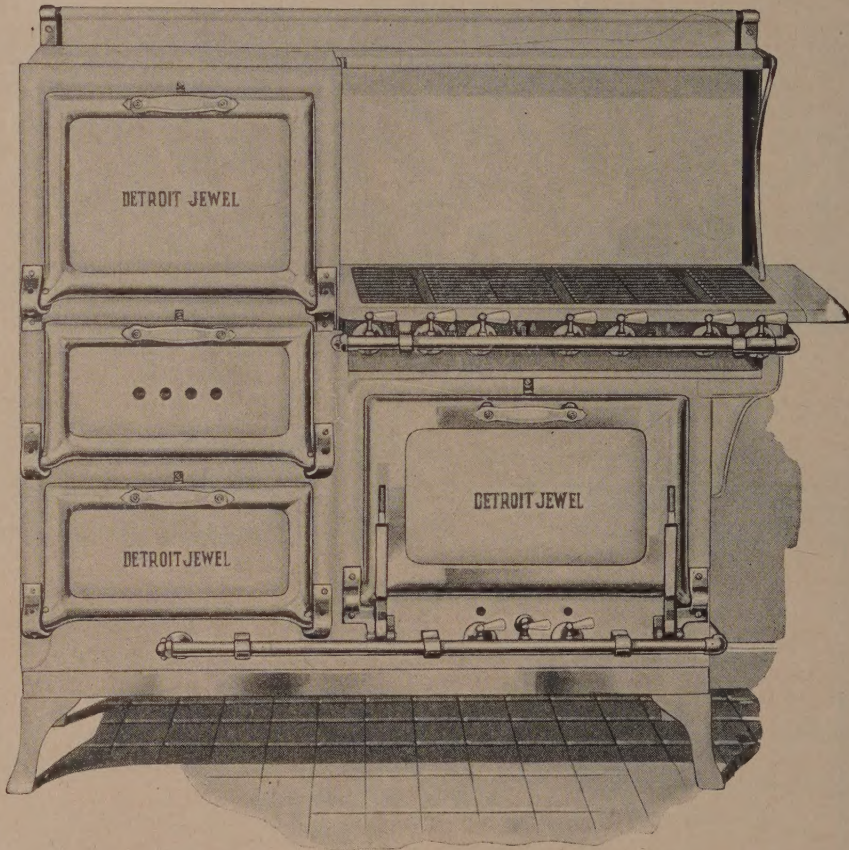
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Contributors' Columns

Advertisers in the B'nai B'rith Magazine are companies of unquestioned standards, the heads of which sympathize fully with the B'nai B'rith program of social justice and better understanding. They deserve your support! All merchandise advertised in the B'nai B'rith Magazine is absolutely guaranteed. Your money will be promptly refunded by the manufacturers or by the publishers if proof is shown that the merchandise advertised in the B'nai B'rith Magazine is not as represented. The only condition of this guarantee is that the reader shall always state that *the advertisement was seen in the B'nai B'rith Magazine.*

ROSIKA SCHWIMMER is a noted leader of international feminist and peace movements, who is perhaps best remembered for her connection with the Ford Peace mission. In 1918, when a national council of fifteen was formed in her native Hungary under Count Michael Károlyi to take over the royal power, she was one of two women elected. Again, when sent to Switzerland as Hungary's minister, she was the first woman ever to occupy such a position. The Bolshevik rule which followed Károlyi's regime tried to keep Madam Schwimmer in foreign service, but she declined because of her unalterable opposition to methods of violence. After living for some time in danger of the White Terror, which followed the Bolshevik period, she escaped. On account of her familiarity with the Károlyis, she is in an unusually favorable position to estimate their position in contemporary history.

DR. A. A. ROBACK is a member of the department of psychology at Harvard University, the author, editor and translator of a large number of books and articles, principally on psychology and allied subjects. Dr. Roback has an unusual faculty for delving into the past and extracting fascinating accounts of hitherto unknown celebrities,

as well as of discovering Jewish influence upon contemporary culture in unexpected places. His knowledge in his field is both encyclopaedic and original. His books on psychology are widely used as texts in colleges and universities.

odicals, and the author of "The Wonder of Life," which is reviewed elsewhere in this issue. Incidentally he is probably the only rabbi who writes a syndicated "colyum."

G. DAGAN is the *non de plume* of a man in official life, who chooses to preserve his anonymity in order to retain freedom to express his opinion unhampered by criticism. He is thoroughly acquainted with Palestinian life, because of intimate, close-hand observation.

THE B'NAI B'RITH MAGAZINE goes to members of the order for the nominal sum of fifty cents a year. Non-members pay one dollar a year for the same magazine. Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not believe it is worth the fifty cents charged for it may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

WINNERS of B'NAI B'RITH MAGAZINE Cross-Word puzzles have not yet received their Menorah pins or buttons are requested to turn to page 319 for an important announcement. Most of the prizes have already been sent out.

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JOEL BLAU, a favorite with readers of the B'NAI B'RITH MAGAZINE, is a poet-philosopher, through whose essays runs a delightful vein of paradox. He is rabbi of Congregation Peni El, of New York, a frequent contributor to American and Jewish-American peri-

B'nai B'rith Magazine: Published monthly under the auspices of the Independent Order of B'nai B'rith. Publication and editorial office, 1228 Union Trust Bldg., Chicago, Ill. Subscription, one dollar per annum.

Entered as second-class matter October 13, 1924, at the post office at Chicago, Illinois, under the Act of August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 16, 1920.

Alfred M. Cohen, editor; Leon L. Lewis, managing editor; Victor Rubin, assistant editor; Max Heller, Samuel S. Cohen, Max L. Margolis, Felix A. Levy, David Philipson, Morris Fishbein, Martin A. Zielonka, contributing editors.

Common sense and my purchasing agent

"My purchasing agent buys the printing and record forms we use. When we get low, he re-orders; and naturally he buys at as low a price as possible. Those are my instructions. If we've made mistakes by that method, it's my fault, not his; he does his job conscientiously.

"We have made a mistake. I discovered it one day when I let a man talk to me, instead of to the purchasing agent. He showed me that the forms and systems we've used since father started the business are badly out of date. We've let the inertia of tradition, and the fetish of 'lowest price' keep out real improvement.

"This man showed me stock forms which would save more clerical work and expense than any 'lowest price' deal we ever made. He asked me if I allowed a job printer to design my advertising and I laughed at him. 'Then why let him do a job like this that specialists ought to do?' I asked myself why.

"I learned a good deal from him about making and filing records; more than I thought there was to know. I learned a lot about standard paper sizes; accuracy in punching, crimping, manifold-ing. He said, 'We're a one price house. We base the price on costs; we know costs. This kind of printing is the only kind we do—record forms, ledger leaves, etc. We're specialists.'

"That struck me favorably; it's the way I do business myself. I take some pride in believing that nobody can make goods of the same quality and finish as mine, and sell 'em for less than I do.

"I called in my competent purchasing agent. We talked it over and decided to give this company our business. Here's what I find: Every order is well wrapped; accurate count—I pay for exactly what I get; no guessing.

"The punching is accurate; the crimping is well done—we have a few things where that is important; the paper stock fits the job it's meant for. That's important; we and the printer had been 'guessing' a good deal. Sometimes the paper was too good for unimportant transient uses; sometimes it wasn't good enough for a lot of handling. Too many of our forms were of odd size and would not fit standard binders, either in size or punching.

"We're satisfied now—the bookkeepers, order clerks, shipping clerks—all who use the forms—are delighted. Baker-Vawter Company has made good. I'm getting new ideas from them all the time. And the purchasing agent—he's happy too; I've taken one load off his mind."

*The above statement came to us second-hand,
from one of our customers.
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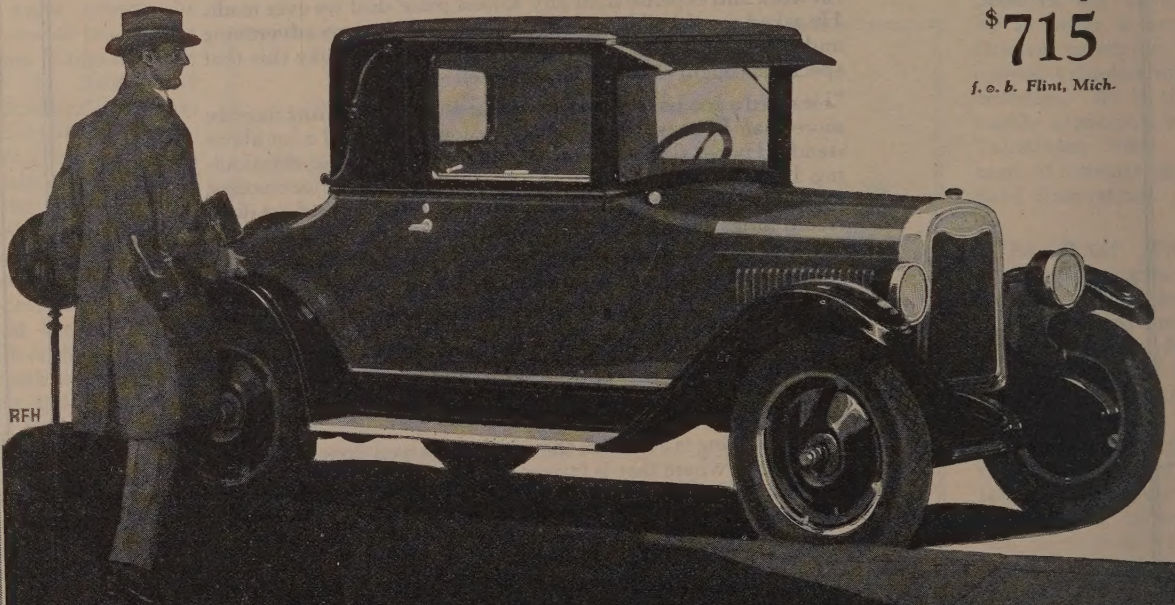


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THE B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XXXIX

JUNE, 1925

NUMBER 9

Progress of Events

Marching Through Georgia

THE second march through Georgia has begun. Only this time it is away from the sea and toward the north. In announcing the removal of its headquarters from Atlanta to Washington, the Ku Klux Klan admits, for the first time, that it is actively in politics. This every one, but the Kleagles, apparently, knew before.

In another respect, the Klan announces a radical change in its policies. Except as part of its ritual, it will do away with burning crosses and masked parades — perhaps because several states have already barred it for that reason. Having lost, by its own admission, some two million members in the last two years, it has decided to pretend respectability.

Such announcements by the Klan are, of course, not new. Whether they will mislead anyone remains to be seen. In certain portions of the country, the Kleagles have found it wisest to stand for principles of justice and humanity so lofty that they might form the preamble to the Constitution of the B'nai B'rith. Elsewhere, as conditions warranted, Kleagles have stoutly maintained their friendship for the Jew, but hatred for the hidden hand of Rome. And, in other parts of the country, the Masked Morons have been most busy in attempting an economic boycott of Jews.

A comparison of statements issued by spokesmen (or should we say "spooksmen") of the Klan, at different times, shows them both for and against almost anything provided it would bring them members. And sometimes they were officially on record as being both for and against the same thing at the same time. During the last presidential campaign, for instance, a survey made by the Anti-Defamation

League showed the Klan supporting the Republican party in some sections of the country, the Democrats in others and the Progressives in a third.

What then holds the leaders of this organization together, in spite of shifting ideals, ideas and purposes? The answer is the official statement that the Invisible Treasury holds six million quite tangible dollars. The Chief Doo-funny, in other words, is only a super-Barnum selling to a bunk-loving public the reflection of its own ideas. Whenever and wherever the demand is for brotherly love the Kleagles sell it.

Whenever and wherever the demand is for religious hatred and intolerance, the Kleagles sell that. Here is Americanism for the patriotic and narrow sectionalism for the states-righter; prohibition and law-and-order for the strait-laced and invisible super-government for the lawless; abstinence from political action for believers in democracy and political control for opportunists and grafters. And now that popular demand has shifted from burning crosses, mystery and Klaptrap, it is open propaganda openly arrived at — with a reservation in favor of Klaptrap in ritual for the few cash customers who still demand it. The reflections shift and fade as the ideas of the potential customers for sheets and pillow cases shift and fade. One thing remains firm, tangible, unrepudiated — the hard dollars which the changing public pays the Kleagles to behold its latest reflections.

Tennessee Places Itself On Trial

FROM the land of the hookworm comes additional news of interest. In the little town of Dayton, high in the mountains of Tennessee, another battle in the eternal warfare between

darkness and light is being waged. On one side are ranged the forces of science and freedom of thought. On the other, literal interpretation of the Bible and censorship of learning. The most hopeful sign for the cause of John Thomas Scopes, the high school teacher accused of violating the Tennessee law by teaching evolution, is that William Jennings Bryan is the chief prosecutor. For some strange reason Mr. Bryan's advocacy of any cause is always good for an overwhelming turn of public sympathy—to the other side.

Why any one should object to the presentation of a theory three-quarters of a century after its first pronouncement may seem absurd. Perhaps the news has just reached Dayton.

The arguments in favor of evolution need not be given. Those of Bryan are interesting as a study not only of his own mentality, but of that of presumably millions of others.

In a written statement, Mr. Bryan asserted that "Christians are compelled to build their own colleges in which to teach Christianity" and therefore atheists and agnostics should build their own colleges to teach atheism or agnosticism. That the people have a right to determine what their children shall be taught and that legislatures, which decide all other matters pertaining to the state and which appropriate money for education, should represent the people.

Mr. Bryan begins by assuming that his kind of Christianity is the only kind and that his opponents are atheists or agnostics, although Scopes himself asserts a belief in God, and although the warfare of science and theology on the issue of evolution has ended years ago in a truce acceptable to both sides. He then subtly implies that "agnosticism is taught" through

evolution, while Christianity is not. The fact is that the ideas of evolution and of Christianity are taught on the same terms. Evolution is presented in connection with the study of natural history as an explanation for the present existing forms of life. Christianity is presented in connection with the study of human history, both as a theory of life and as an institution. In spite of Mr. Bryan's inference, no child goes through high school without learning of Christianity's existence and significance.

As for the Commoner's contention that the legislature has the legal right to decide what is to be taught, this question involves the entire philosophy of the relation of law to society. Can the Tennessee legislature teach religion in the schools? Can it teach that the world is flat? Can it teach that a double standard of coinage is preferable to the gold standard? Bryan says yes. The spirit of the times says no. The decision of the mountaineer jurors will show where the law-makers of Tennessee stand in relation to the present age.

The Oregon School Law

MORE hopeful news comes from the nation's capital, where the Supreme Court has just declared the Oregon school law unconstitutional. This law, which had the backing of the Ku Klux Klan, sought to legislate the parochial school out of existence.

In his opinion, Mr. Justice McReynolds said: "We think it is entirely plain that the Oregon act of 1922 unreasonably interferes with the liberty of parents and guardians to direct the upbringing and education of children under their control. . . . The fundamental theory of liberty on which all the governments in this Union repose excludes any general power to standardize its children by forcing them to accept instructions from public teachers only . . . the child is not the mere creature of the state."

In commenting upon this decision, the *Chicago Tribune* points out that adoption by a state of both the Tennessee and the Oregon laws would make it impossible for the child to be taught any science based on evolution, because it would not be taught in the public schools and there could be no private schools. Combined with the Bryan doctrine that the legislature can decide what shall and shall not be taught, this law would have empowered the state to force any doctrine upon the child it chose.

This is sound Socialist doctrine and receives hearty support in Russia, but the hundred-and-one per cent Nordics who uphold the Tennessee and Oregon laws today would be the first to howl should an anti-Nordic or pro-evolutionist group secure a majority of the legislature. Education would become a football for politicians, as it has already become in several states. Each change in political complexion of the legislatures would mean a burning of old text books and a bewildering change in curricula.

For their own protection, the hundred-and-one per centers should oppose both the Oregon and the Tennessee bill. Modernism is tightening its grip in the great cities, outside the south, and is spreading into the most backward rural communities. By the gradual process of that evolution which the Tennessee solons deny, public opinion in even that state may soon be affected. The legislators of some future Oregon may even compromise, as legislators often do, and then those who would wish to keep their children untainted by false dogma would have to resort to their own schools—except for the circumstance that they had already legislated these schools out of existence.

In a democratic government, separation of Church and State must be absolute for the protection of minorities. The founders of our government, working in the shadows cast by the rack and gallows of intolerant Europe, understood this, because they themselves had so recently been a persecuted minority. Perhaps the importance of the sacred right of minorities will be re-learned by those who now disregard it, only should they too, like their ancestors, become a minority.

The Approaching Invasion

WHILE the white guards are being rebuffed in the Oregon school law decision and while they are retreating to their lines on the Pacific coast, skirmishes throughout the country attest the approaching battle.

Dr. Louis I. Newman, of Temple Emanu El, San Francisco, fresh from a successful encounter in the state legislature, describes the coming encounter as the "sectarian invasion of our public schools."

The defeat of the Miller bill is epochal in the struggle for religious liberty. The Western Association of Jewish Ministers, the Commission on Jewish Education, the United Synagogue, the Seventh Day Adventists,

Unitarians and Catholics united in protest and Rabbi Newman was their general. With Dr. C. S. S. Dutton of the First Unitarian Church he called the first mass meeting of protest. He then argued so convincingly before the assembly committee, that the measure was tabled. Finally, when the bill was brought out of committee by a vote of the assembly, he wrote the brief against the bill upon which opposing arguments were based.

Into the debate were drawn the questions of evolution, the "blue" laws, religious intolerance, relation of church and state, the spiritual needs of our youth, the shortcomings and merits of our school system and kindred subjects. Edgar C. Levey led the opposition. The arguments of Rabbi Newman and the forensic skill and logic of Assemblyman Levey and their followers won over sixteen votes and defeated the bill by a vote of 41 to 33.

The Miller bill would have made it obligatory for every board of education, upon the written request of parent or guardian, to excuse children for from one to three hours a week to enable them to obtain religion instruction. Dr. Newman's four main objections to the bill are: 1. That it is contrary to the American belief in complete separation of Church and State. 2. That it will create chaos in school administration and involve teachers, pupils and parents in situations embarrassing to their personal religious opinions. 3. That it is unnecessary, because those who desire may secure religious instruction after school hours, and churches and synagogues should strengthen their own resources from within instead of appealing to the law-making bodies for assistance and pressure. 4. Liberal religious leaders oppose the overthrow of our established system of public secular and private religious instruction.

"Under the seemingly harmless terms of the Miller bill," writes Rabbi Newman, "there is the threat of compulsion leveled against both parent and child. The reason why its advocates will not listen to the proposal to shorten the number of teaching-hours for all pupils, to close the schools, dismiss all the children alike, and to leave the choice of spending the additional time for religious or other instruction to the individual family is that thereby the entire essence and aim of the Miller bill is destroyed. The plan aims to bring the pressure of the public school administration upon parent and child so that willy-nilly they must accept religious instruction. The public school must recognize the place of religious

training, they say; the public school must co-operate with the home, they say. But under the guise of these phrases lies the peril of open and subtle propaganda. 'To have a real and compelling force' is the phraseology wherewith the proponents describe the type of religious training they seek. Religion must continue to be voluntary; otherwise it ceases to have ethical value. In America, we do not superimpose faith either by legal fiat or by indirect proselytism. The Miller plan calls for both."

The Miller bill is only part of a concerted movement to overthrow the American system of separation of Church and State by means of Bible reading, questionnaires on religion, the attack on the teaching of evolution, compulsory reading of the Ten Commandments, compulsory recital of the Lord's Prayer, and other ways. In spite of the rebuff of the white guards at Washington, the fight has only begun.

Mitigating a Bad Law

IT is nearly a year since the first result of the application of the doctrine of Nordic supremacy to national policy went into effect. The Johnson Immigration bill aimed to attract Northern European immigration and keep out Southern and Eastern European. It has fulfilled this purpose even more effectively than its advocates predicted. A study of statistics published by the Bureau of Immigration shows that, besides a diminution in migration from non-Nordic countries, there has been an actual emigration from American shores. Italians, Jugoslavs, Spaniards, Greeks, Czecho-Slovaks, Portuguese, Roumanians are leaving this country for the old world in considerable numbers. The emigration to Poland, Hungary and Latvia actually overbalances, by a small number, the migration to America from these countries. Apparently the hardships of the new law, particularly the impossibility of uniting families, the heads of which have already gained American residence, is turning thousands of aliens back to their native lands and their loved ones.

Of these hardships much has been said and written, including statements by President Coolidge, in his message to Congress, and James J. Davis, Secretary of Labor, in his annual report. Even these advocates of our present immigration policy favor mitigation of the existing law.

A study made by the Department of Immigrant Aid of the National Council of Jewish Women classifies these

hardships into three groups, according to possible amelioration by minor modifications of the law, liberal changes of the law and adjustment of administrative processes. Under the first group appear the cases of the French widow married to an American citizen who cannot bring her child by the first union to this country because step-children of citizens are not exempt from the quota; of a wealthy citizen who cannot bring his mother to this country because she is the sole ward of her dead son's children,—and nieces and nephews are not exempt; of the American girl who married a Russian and finds that her husband is not exempt from the quota; of the ex-soldier, brought to this country in childhood, who was refused admission after a prolonged visit to Lithuania, and of the university instructor engaged to an Italian girl who must go to Europe to marry her, because officials will bar her entry except as his wife. In the second group are cases of parents separated from children between the ages of 18 and 21, of citizens separated from aged parents and the declarants who cannot bring their wives and children to this country until they have become naturalized, although this may take as long as five years. The third group of hardships is due largely to lack of uniformity in rulings between representatives of State and Labor Departments and the insistence on documentary evidence from applicants rather than a desire to comply with the spirit of the law.

Immigration officials accused of undue harshness in dealing with immigrants blame this situation on the inflexibility of the law. Regardless of the merits of the entire theory of the discriminatory quota law,—there is no sound reason why most of this inhumane suffering can not be done away with by the next session of Congress.

The Unknown Soldier

IN Paris, Louis Leonard Shapiro, representing the Independent Order of B'nai B'rith and the Jewish Welfare Board of America, lays a wreath on the tomb of the Unknown Soldier. The services, held under auspices of the American Legion, take place beneath the Arch of Triumph. Gold Star Mothers are among the many organizations who take part and a representative of the American embassy is present.

At least here are no distinctions of race or creed. All share alike the glory of common sacrifice. Death is the great equalitarian. There is al-

ways the possibility, too, that the Unknown Soldier *may* have been a Jew.

Whether or not the Unknown Soldier was actually a member of that faith or not, Jews may well be proud of their record in the World War. In the United States, where they formed only 3 per cent of the total population, they contributed from 4 to 5 per cent of all those in service.

Jews not only contributed a larger proportion of volunteers—10 per cent were above the draft age—than non-Jews, but they outstripped non-Jews in those branches of the service calling for special daring. In the Infantry they almost doubled their quota; in the Signal and Aviation Corps they actually did double it. As might be expected, they gave more than their share of doctors; and as might not be expected by the Kleagles, they fell short of their proportion in the Quartermaster department.

The hard-fighting marines had more than their share of Jews. The Lost Battalion was about 40 per cent Jewish, and the Seventy-seventh Division, composed largely of East Side New Yorkers, was the only division to reach the Meuse.

Describing this division before the New York Education Alliance on April 8, 1919, Lieutenant-Colonel Douglas Campbell, said: "The Jewish boys of the Seventy-seventh Division were the best soldiers on earth. They have participated in the greatest battles and emerged sound." Whitlesey, of the Lost Battalion, added this tribute: "We officers who served in the Seventy-seventh have had an opportunity to know many Jewish soldiers and have come to think of them with admiration. Some of them stand out so unforgettably in the memory that it is impossible to forget them." Captain Harrigan, of the same division, declared: "... that there is no better soldier than the Jewish boy. The Jew is essentially keen and determined to make good. The boys of the Seventy-seventh fought just that way. They would go after a concealed German battery as they would after a business difficulty, and they would get it."

At least 600 Jews were cited for gallantry and heroism, while three received the highest award open to an American—the Congressional Medal of Honor.

Among those who gave their lives were many members of the Order. Symbolically our garlands of remembrance have been placed upon the brows of our departed brothers.

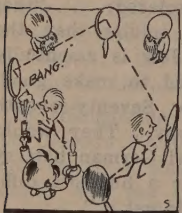
A Cross-Section of American Jewish News of the Month

Philanthropy

TWO unusual events in the world of philanthropy are announced. Philip Berolzheimer has disposed of his interest in the Eagle Pencil Company and announces that he will devote the remainder of his life and his fortune (about \$6,000,000), to public service and philanthropy. Mr. Berolzheimer, who is 57, came to this country from Bavaria in 1885. In 1918 he was special deputy park commissioner, later park commissioner for Manhattan and Richmond, and he has occupied the position of city chamberlain since 1919. One of his pet philanthropies is the proposed music and art centre. . . .

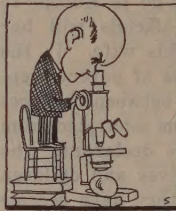
. . . One of the largest individual gifts ever made to Jewish charities in New York comes from Frederick Brown, real estate operator, who announces that he will give \$1,000,000 in trust funds to the Federation for Support of Jewish Philanthropic Societies. Besides the annual income of \$50,000 from this fund, Mr. Brown has pledged himself to give an additional \$50,000 a year to supplement the federation's work. Mr. Brown came to Patterson, N. J., from Czechoslovakia at the age of 20, made a fortune in New York real estate and at various times owned the Hotels Savoy, Majestic and Netherland. . . .

Science and the Arts



THE experiment of Prof. A. A. Michelson, head of the physics department, University of Chicago, substantiating the conclusions of Einstein, were described before the National Academy of Sciences at its annual meeting. In his experiment, Prof. Michelson had two beams of light race around a rectangle in opposite directions. The race being a tie, the physicist decided that there is no drift of ether to retard the light traveling in one direction and to accelerate it when traveling in the other. . . .

. . . Seven languages are part of the mental equipment of Samuel, son of Josef Rosenblatt, who has just won the Hazard fellowship in the School of Oriental Research at Jerusalem, a branch of the American Schools of Oriental Research. The appointment, which pays \$1,000, was won in a competitive examination covering the history and geography of Palestine and seven languages. The board of trustees of the institution includes one Roman Catholic, two Jews and representatives of different Protestant denominations.



. . . More than 200 leading Jewish physicians banqueted Dr. Judah L. Magnes, dean of the Hebrew University, in New York on recognition of his services in establishing the University on Mount Scopus. In declaring that the University would not be a theological school, he said: "Nothing in Judaism but will be placed under our microscopes." . . .

. . . *Renanah*, a musical society founded to popularize Jewish classical music announces the publication of "And It Shall Come To Pass In The Latter Days"—the prophecy of Isaiah concerning the brotherhood of man and universal peace set to music by the famous cantor Pincus Jasinowsky.

. . . "*Eli Eli*," the song depicting the bitter fate of the wandering Jewish masses, is worth \$500,000, according to Jacob K. Sandler, its alleged composer, who is suing Joseph P. Kaltz, a music publisher, for that amount. The song was part of a Yiddish drama, "Sons of Moses," which failed some thirty years ago, he says. . . .

Politics

SIMULTANEOUSLY with the announcement that the Ku Klux Klan is moving its headquarters from Atlanta to Washington comes the United States Supreme Court decision declaring the Oregon anti-parochial school bill, fostered by the Klan, unconstitutional. It will probably take some time, however, before the Kleagles dis-

cover that the proper spelling is not Kongress, any more than it is Kourt or Koolidge. . . .



. . . In Ohio Governor Donahey put the quietus to the move for compulsory reading of the Bible in public schools by vetoing the Buchanan bill. He characterized the bill as "opposed to the principles of civil and religious liberty." . . .

. . . A cold study of the personnel of Congress fails to reveal the presence of the hand of Rome, concerning which various organizations have expressed alarm. Of the 435 members of the House only 32 are Roman Catholic, according to statistics published in the *Christian Science Monitor*, while of the 86 senators, only 4 are Catholic. The Jews have eight members of the House and none of the Senate. Methodists lead in both the Senate and the House, with 90 and 27 respectively; then come Presbyterians, with 63 and 11; Episcopalians with 57 and 22; Baptists, with 48 and 5. . . .

. . . Elihu Root stigmatized the Ku Klux Klan as "a protest by narrow-minded men who have been left behind in the general development of the moral nature of our people, against a progress that they dislike," in an address before the Union League Club, which was published in "*International Conciliation*." . . .

. . . Two Jewish women have launched political careers by becoming elected to the school boards of their respective cities. The first is Mrs. Caesar Misch, of Providence, Rhode Island, former president of the National Council of Jewish Women. Mrs. Misch has been active in every field of Rhode Island's political, civic and organizational life, was a presidential elector and held the presidency of the Rhode Island Federation of Women's Clubs. The other is Mrs. Elias Michael, of St. Louis, who was elected to the school board by a vote that topped the next highest candidate by more than 10,000. . . .

Jewish women are playing an increasingly important role in public affairs. Mrs. Max L. Margolis, of

Philadelphia, for instance, who is a director of the National Council of Jewish Women, has been named director of the new department of social service work of the Women's Medical College of Pennsylvania. . . .

. . . Mrs. Irvin Bettman, another director of the Council, is one of two appointees from St. Louis to the Missouri State Board for Criminal Justice. . . .

. . . Mrs. Charles Long, of Wilkes-Barre, president of the Pennsylvania State Conference of Council Sections, has been appointed on the National Committee of Illiteracy. . . .

Social Welfare

CATHOLIC, Protestant, Jew, Hindu Theosophist, New Thought and Ethical Culture were represented on one platform at the Community Church, New York, at a meeting of the Fellowship of Faiths, an organization formed to promote mutual understanding and appreciation among all faiths. Other faiths represented in the organization are the Baha'i, Buddhist, Confucian, Mohammedan and Zoroastrian. . . .

. . . Rabbi Max Drob, of New York, was elected president of the Rabbinical Assembly of the Jewish Theological Seminary of America at its New York convention. Dr. Louis Finkelstein, of New York, was elected vice-president; Rabbi Max Arzt, Scranton, Pa., treasurer; Rabbi Gershon Hadas, of Peekskill, N. Y., recording secretary, and Rabbi Abraham Burstein, of New York, corresponding secretary. . . .



. . . Who says the Jews aren't fighters? At a *seder* arranged under Jewish Welfare Board auspices at San Francisco, 200 sailors and marines from

the visiting American fleet, took part. At Panama City, approximately 150 service men were excused from maneuvers to assemble at a *seder*. Altogether 1,600 service men and disabled veterans were cared for on Passover. Our cynical neighbor questions: Was it religious fervor or the lure of *matzo knadlach*? . . .

. . . Twenty-five graduates of the University of Wisconsin formed the first chapter of what will eventually become a national organization of alumni of B'nai B'rith Hillel Foundations. Their object is to promote the work of the Foundation's student activities and foster fellowship.

. . . Representatives of Zeta Beta Tau, national Jewish fraternity, paid tribute to Roger Williams, the champion of religious freedom in America, at Providence, R. I., on May 29. Protestants and Catholics co-operated.



New York, on June 7. This boon to commencement guests—excepting, of course, the relatives of the valedictorian—was the decision of the students themselves. A baccalaureate sermon was preached by Dr. Julius H. Greenstone. . . .

. . . A Los Angeles fruit peddler named Markowitz risked his life to take a knife and iron bar away from a mad Negro who had stabbed a white man and then pleaded with the mob not to lynch the Negro. "Don't lynch him! We are all American citizens," said Markowitz. "We have the police, the courts and they will take care of him. Give him to me." In an editorial commenting upon Markowitz' heroism, the *Cleveland Press* said: "By the goodness of the Almighty it is your country, Peddler Markowitz, and you are an honor to it."

. . . The cessation of immigration has solved some problems and thrown the emphasis of social welfare workers on others. At a meeting of representatives from fifty eastern cities, called by Miss Florina Lasker, national chairman of the immigration aid committee of the National Council of Jewish Women, the naturalization and education of immigrants was discussed.

Immigration

"WE HAVE closed the front door, but we have left open the back door to people who come here to deprive you and me of our jobs," declared James J. Davis, Secretary of Labor, before the convention of the Brotherhood of Railway Trainmen, in Cleveland. "I therefore, urge that we close the doors on all sides." Mr. Davis said that a million aliens living in this country had entered illegally. The fact that there were six million unemployed in the United States in 1921, he said, made it impossible to admit any more foreigners. . . .

. . . Judge Horace Stern, of the Court

of Common Pleas, Philadelphia, severely criticized Federal immigration authorities for their efforts to prevent naturalization of aliens otherwise entitled to citizenship, because members of their family still live abroad and are not admissible. A memorandum from the assistant secretary of labor advised the commissioner of immigration that naturalization of such aliens was "contrary to policy" as well as illegal. The judge termed the communication, "extravagant exaggeration," "bizarre in its phraseology." . . .

. . . In the meantime conditions among the Jews of Eastern Europe has grown so critical that the Provisional American Committee for Jewish Relief in Eastern Europe and representatives of various Jewish organizations convened at the Biltmore Hotel, New York, on May 24, to consider plans for securing "immediate aid for the perishing hundreds of thousands of men, women and children in Eastern Europe." . . .

. . . Simultaneously the Joint Distribution Committee announced plans to raise \$15,000,000 in three annual campaigns. According to a cable to the committee from David A. Brown, of Detroit, who will head the drive for funds, "Four thousand families are already settled on the land (in the Ukraine and Crimea), and with additional funds 25,000 families can be settled by the end of 1927. Over 400,000 acres are under cultivation, which will be increased to 600,000 by fall." Two hundred and fifty thousand dollars has been made available to Dr. Joseph Rosen, who is directing the relief and reconstruction work in Russia. Chairman Felix M. Warburg has underwritten the budget to the extent of \$100,000. . . .



House, thus expressing his interest in the "back to the soil movement among the Jews of Russia." . . .

. . . According to the ORT, 775 Jewish families, former city dwellers and petty traders, who migrated from various parts of Russia to settle on land offered by the Odessa Government, have been given substantial assistance. . . .

The Károlyis

By Rosika Schwimmer

Illustration Drawn From Life
By S. D. Woolf

"**T**HANK goodness we still can laugh!" was our exclamation, when, at the end of a prolonged luncheon, in a New York restaurant, we found that we had spent the hours snatched from an overcrowded work day in exchanging American impressions.

Both the Károlyis and I had meant to talk over Hungarian, American and world affairs, but instead we "wasted" our time in exchanging humorous reminiscences and observations. It is evident from this that we did *not* talk politics. There is nothing funny in world politics, especially for liberal political refugees from countries which drive their citizens into exile.

The kaleidoscopic life of political emigrants—who are none too welcome anywhere—tends to grow monotonous, exciting though the single events may be. Victims of persecution and misrepresentation, unable to disprove the false accusations against us, we are condemned to suppress every expression of indignation about the wrongs of the world. Economic hardships crush us. Humiliation overwhelms us. All are but different shades of the same color. Any event of different color is therefore more than welcome in the sombre world of the expatriated.

It was the first time I had met Count Károlyi since my escape from Hungary, where I had been held, first by Béla Kun, as too dangerous an opponent of the Soviet regime to be allowed out of the country; then by the still raging regime of the White Terror, as personal hostage for the count. At least this was Prime Minister Karl Huszar's explanation for refusing my passport, when, in January 1920, a Swedish Relief Mission urged him to release me for a lecture tour in Sweden.

The Countess I had met twice since our exile: first, in the fall of 1920, when, on her way from Marienbad, she stopped in Karlsbad to visit me. She would have stayed longer for her

cure, but fear for the safety of her children and the life of her husband caused her to hasten back to her retreat in Czechoslovakia. She had left her family after an attempt to assassinate them had been frustrated. And though the utmost precaution had been taken to protect her three babies from poisoned food, her mother-heart was restless—and there was the question of expenses too!



Count Károlyi

Frail and convalescent, she mounted a third-class carriage. I thought she had taken this hardship upon herself for safety's sake. Villains were melodramatically dogging the footsteps of the Károlyis. They might not look into an overcrowded third-class carriage for the wife of one of the richest men of Europe and one who they liked to assert had been generously financed by the Entente for "selling out" Hungary.

"Oh no!" the Countess answered. "I am no more afraid of them in a first than in a third-class carriage. But since our fortune was confiscated, we are left without any income, and we

must be extremely economical. I must travel the cheapest possible way."

It may seem trivial—this matter of uncomfortable traveling; except that I remembered that the birth of her child, less than two years ago had nearly cost her life and that she had been in delicate health ever since. It was the irony of fate that my own monthly check, the allowance of generous American friends, had failed me just that month and that I could not insist on giving her the small comfort of a better ride.

WE were both convalescent when we last met in Europe. And when we next met during her Chicago lectures we were both heading for hospitals, operations and similar pleasantries. And now, convalescents again in New York, we compared notes, gratefully acknowledging the kindness of different groups of friends who had provided the means of our hospital expenses and the generosity of American physicians.

Yes, having lived through our past, we felt grateful that we still could laugh! And it was refreshing to turn for a short while from the tragic pictures of national and world-affairs that fill our minds to the odd episodes of our American experiences. How foolish we felt, for instance, when we found our uncleaned shoes in front of the bedroom doors, and how difficult it was to make beds in American fashion!

"When we are staying at places where we have to tidy the rooms ourselves, it is Michael who makes the beds. He does it more efficiently than I," the Countess observed, obviously proud of her use of that very American word "efficiently."

"Oh, I also clean shoes efficiently," the Count added.

"But he really is overdoing it," complained the Countess. "You know he turns the mattresses every day! Don't you think it is unnecessary to turn them every day?"

As judge in this delicate matter I had to admit that my opinion was not fixed.

"I am decidedly in favor of the daily turnings of mattresses—if someone else

Count Károlyi's Memoirs appear under the title of Fighting the World: The Struggle for Peace. By Count Michael Károlyi. Translated by Edward Dickes. (Albert and Charles Boni.)

is doing the work," I decided. "But I am not so strict when the turning happens to be my own job."

REVIEWING some of our press experiences Károlyi burst out: "Oh, they gave me the fright of my life. When the first batch of newspaper clippings about Katus' American lecture tour reached me in London, I found things that took away my breath. One paper had a gigantic drawing representing her wild-eyed, with a rifle pointed at a woman who was glaring at her from behind a curtain. And under the title of the story I found: 'Written by Countess Catherine Károlyi.'"

"Has Katus gone crazy?" I asked myself for an agonised moment. But when I started reading the stuff and when similar stories with similar drawings followed, I knew that Katus was all right and that I had merely learned something new about the ways of the press."

He recalled another press incident, which occurred right after his arrival in New York.

"One morning I hastened as fast as I could with my lame leg and the two sticks (the Count recently suffered a double fracture of the right leg in a bicycle accident) to the hospital, to be at Katus' door the moment I should be permitted to enter. Crossing a little square, I saw a big crowd staring at a window of an upper floor through which a woman was throwing men's shirts and other garments into the street. My wife was not yet out of danger and I had no thought for anything but her condition. So, of course, I didn't stop for a moment. One of the journalists in the crowd however, recognized me and mentioned my name. A wild chase followed. I rushed lamely forward, but a crowd of journalists pursued me. It was a regular chase. Being disabled, I was easily halted and I realized that I would save time by yielding to fate.

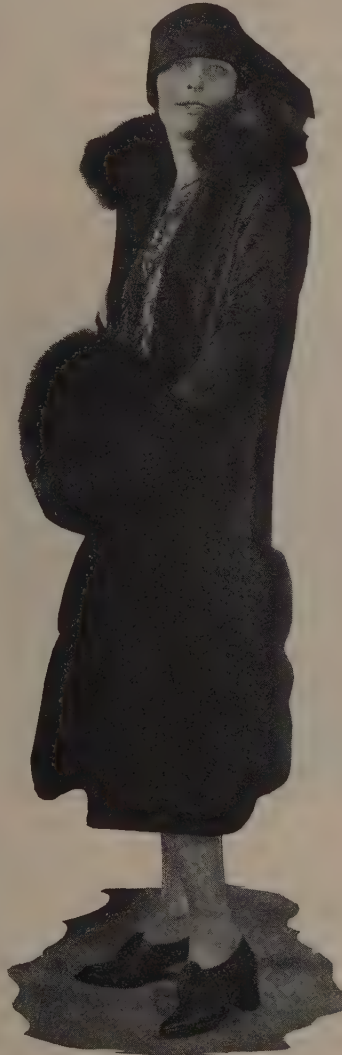
"I surrendered to the batallion of photographers and merely asked them not to connect my picture with the shirt-throwing lady's story. Imagine my feelings when I found my photo next day labelled 'Count Károlyi interested in Mrs. X's case.'" His glance caressed the young wife at his side.—"But, you know, that day Katus was declared out of danger, and I would have forgiven the journalists even worse offenses."

I was reminded of the many instances of Károlyi's generosity in forgiving offenses of worse character indeed! And I remember how poorly this

generosity had been repaid when the tables were turned.

The first volume of the Károlyi memoirs, recently published in an American edition, gives, in modest version, striking examples of that admirable trait of Károlyi's character.

Our conversation turned from the press to the theatre. The Karolyis were as enthusiastic as I about many



Countess Károlyi

things that we had recently seen on the American stage and our mutual recommendations fairly stumbled over each other. "Have you seen 'Beggar on Horseback'?" "And you, 'Processional'?"

Each had seen only one of these masterpieces. Later, after having seen both plays, we agreed that no other country at present offered anything superior. These two plays, in line with

an amazing number of spiritual and artistic offerings, prove American play-writing to be no longer a promise, but a fulfillment.

Our light-hearted conversation revealed a new Károlyi—a Károlyi with an intense sense of humor. Generally I have no use for people without this gift—I did not recall ever having classified anyone as really great who had not a fair portion of what to my mind is humanity's chief claim of superiority over all other species. Now I realized that I had included Count Michael Károlyi among the great men of our days without having made the "humor-test."

That, after years of close political co-operation with Count Károlyi, it had needed a relaxed lunch hour in the throbbing metropolis of the New World to discover his sense of humor, shed a cruel light on the terrible conditions of those years. I was now glad to find corroboration for my former estimate of this much discussed statesman.

Contemplating the romantic life of this extraordinary couple, one views a modern fairy tale. Countess Catherine Andrassy-Károlyi may be called a reversed Cinderella. The heroine of the fairy tale started life in sack-cloth and finished in royal garments. Countess Katus—as her family has always called her—started life amid the splendor of feudal palaces, and is now "picking peas from the ashes" to secure food for her three children. Within the short span of her barely thirty years she has run the distance from Mediaevalism to the border of that Democracy which is merely a longing of mankind not yet established anywhere in the world.

IT is her husband, who, with her support (as he most emphatically asserts), tried to turn mediaeval Hungary into a decent habitation for all its citizens. Those of us who worked with him during the war years and the brief period of his presidency can testify to Károlyi's clear political vision and sublimely clean character. Others who look in despair for disinterested devotion among the men and women professing to serve mankind will find revealed in Count Károlyi's memoirs a personality that will help them keep faith in humanity.

The memoirs begin with his struggle against the shameful privileges forced on the aristocratic child. We are accustomed to admire talent that asserts itself and wins recognition in spite of adverse conditions, adverse conditions usually meaning poverty or social inferiority. But we are snobbishly unwilling to give credit to the efforts of

men and women who step *down* from the pedestal of wealth and rank.

People like Catherine Andrassy and Michael Károlyi have done more than humanized their own souls. They have shown the heroic beauty of living up to one's ideals against a whole world if necessary. There can be no more perfectly mated couple than these two. Though the Countess is greatly distanced in age—Károlyi is twenty years older than his wife—they have gone through the same stages of an extraordinary development.

BOTH manifested in early youth a curiosity about the deeper meaning of life—a curiosity altogether shocking in a class which considers itself the essence of human society—what views she would have held about life, had she adhered to her childhood teachings, the Countess has told us, in amusing fashion in her American lectures.

In his memoirs Count Károlyi paints a fascinating but pathetic picture of his childhood and youth. The pastel-silhouettes of grandmothers to whom Petöfi wrote poems appear for a moment. We hear one of them play the Biedermeier songs. She "never played anything else, though as a young girl she was the pupil of Chopin in Paris." We catch glimpses of rooms in the Károlyi palaces, the scenes of some of the most tragic episodes of Hungarian history.

There were other rebels in the family before Michael Károlyi, but theirs was only political rebellion, chiefly hatred of the Hapsburgs, the oppressors of Hungary, their Hungary.

With a disgusted smile he relates how he had to fight for more knowledge than his father considered necessary for him. "There were always six, sometimes eight tutors and governesses for the two of us in the house." He is describing the education of himself and his sister Elizabeth. "We learned their languages, French, German and English, but practically nothing serious!" And that he is today as well informed as any highly educated modern man is due to his indomitable will. Forcing his way to knowledge he was backed only by his grandmother against all the other members of the motherless child's family.

When he asked for high school tuition the father answered: "Better go hunting." With the grandmother's backing, however, he at last got through high school or, as he corrects himself in self-irony: "That is to say I got the high school diploma." The alleged school education consisted in servile teachers' telling the boy what they

were going to ask him at examinations, and then serving him with diplomas of highest marks. His family meant him to become a country gentleman "with no other interest than hunting and horse breeding," with women and gambling thrown into the bargain.

When he succeeded in getting registered at the Law Faculty of the Budapest University he was provided with a monthly allowance of two thousand florins, exactly as much as the salary of the Prime Minister of Hungary. But the youngster's allowance was merely for his "small extras," as he was living at home and provided with everything. "I would not have my children grow up under such conditions," he says, remembering the details of his own pampered youth.

How the older men of his family taught him betting on horses, how they offered him the most popular prima donna as mistress "free of expenses," how the whole rotten feudal system disgusted the young man—who, by the way, was not a bloodless Sunday school model at all—makes an intensely interesting human story.

EVEN the penny-dreadful element is not wanting. In the last year of the war, a cousin accused Count Károlyi of treason. Hungary stood aghast! The memoirs disclosed that between the accusing cousin and Michael Károlyi, the holder of one of the largest entailed estates of Hungary, there stood only the Count's childless stepbrother. The accusing cousin often told the young Countess Andrassy that Károlyi would never marry and that he himself or his sons would inherit the entailed estate. But at the age of thirty-nine, Károlyi married the brilliant young countess and the disappointment turned the greed of the cousin into a hatred of political nature. Something for the psycho-analysts!

Fortified by the utter devotion of his wife, Károlyi has stood unbowed under the unbelievable attacks of both families, of their class and of an enervated country. The Countess, too, spoiled favorite of the youngest set of Hungary's aristocracy, has borne the burden of defamation uncomplainingly on her young shoulders. Neither as wife nor as mother has she weakened Károlyi's determination to give up the immense surplus of their wealth. On the contrary, as president of the new Hungarian Republic she encouraged him to give land to a peasantry that for decades had been driven to emigration by desperate poverty and lack of opportunity in their own, land-lord ridden country.

The distribution of the greatest part of his estates was not an over-rich man's sentimental sacrifice. It was the logical consequence of his new interpretation of "noblesse oblige." He believed in opportunity for all, and started to put the doctrine of economic democracy into practice by giving up everything but a comfortable living for his own family. During the four months of his presidency Károlyi practised a virtue rare amongst statesmen who rise from oppositional leadership to power. He endeavored to carry out what he had promised.

The Károlyi memoirs will help foreign students of our times to understand Hungary's role in the World War, its attitude during the fateful months when "political devils and angels" were wrestling over the creation of a new world. They point out clearly the dangers arising from that unfortunate country's present situation.

King Charles, the pathetic young Hapsburg who paid so tragically for his weakness, is given a truthful and sympathetic interpretation. Many other statesmen of the former dual monarchy are portrayed plastically, their relation to world events analyzed with an objectivity that is one of Károlyi's engaging traits.

Generous in emphasizing whatever good traits and motives he can find in his enemies, he perhaps goes too far in his expressions of gratitude to those who assisted his own mental growth. He seems to be unaware that in many instances his friends gained more than they could give him. His clear and seldom erring political judgment and uncompromising loyalty to his ideals have shamed many of his followers into truer service than they would have given without his example.

NOT a word of self-pity or sentimental complaint mars the earnestness of the narrative. The Károlyis are suffering cruel hardships. Their three children are unprovided for. More than "foul whisperings" are abroad about them. They have even been removed handcuffed from unhospitable Italy without a chance to refute and disprove the slander poisonously spread about them.

But just as idolatry—of which they had a fair taste in the time of their popularity—did not swell their heads, so persecution is not causing them to lose heart. In both of them burns a faith in ultimate justice that carries them safely through all ordeals.

The New Jewish Statesmanship

By Joel Blau

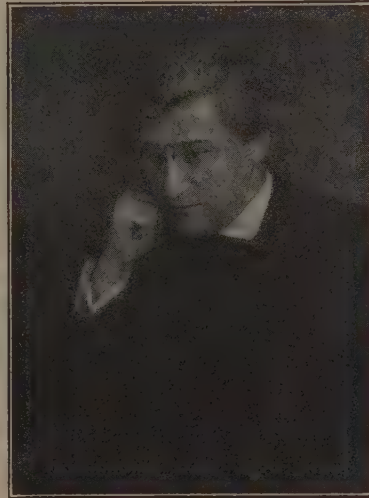
I

THERE is some comfort to be derived from a habitual infliction. That ancient form of punishment comes to mind, in which the offender was placed under a vessel from which the water came down upon his head drop for drop with exasperating sameness. It is said that this dribbling monotony would drive men out of their wits. Still, even monotony is not without its compensation in predictability. If you know that the next drop will be as the last, you have no occasion to fear the unknown. The devil you know can always be put up with somehow, provided he is a pretty steady fellow and does not change his tactics. An unknown devil, or a devil with unknown ways, is alone to be feared. The finest devil is a known devil with known ways: for, in his case, if you cannot get rid of him, you can at least take refuge in a sense of humor. His constant attendance upon you, and the way he goes through the same motions and speaks the same words, will after a while appear to you irresistibly funny.

Anti-Semitism is a devil we know very thoroughly. He has been with us through the ages, this particular familiar devil of the Jew. From Pharaoh to Ford, he has never ceased to rain upon our un-Nordic cranium his unflattering attentions. The dribbling monotony of his presence exasperates the weaker brethren in our midst; but the stronger minds are beginning to see the funny aspect of his permanence. From ancient times down to this day he has not altered a whit, in method, in speech, in gesture. Such lack of originality! There is a fiendish ingenuity of hatred, which knows how to contrive new ways, how to change the furniture of its chamber of horrors, as a relief to the victim if not to itself. But anti-Semitism has proved through the ages that it is fiendish without being ingenious. It has not varied the tune in its hymn of hatred by one accent. It has been turning the same crank of the same hurdy-gurdy, ever since it first tried to add to the gaiety of the nations.

This lack of originality, this monotonous selfsameness of argument, is as a matter of fact a source of the weakness of all anti-Jewish agitation, which we Jews have not been tardy to use to good advantage. It shows up anti-Semitism as a peculiar obsession,

a delirium, expressing itself in words which the reeling brain sends mechanically to the uncontrolled lips. When we turn to the Book of Esther—the classic tale of anti-Semitism—we read the story not of one particular incident in the history of the Jew, but of the whole Jewish adventure in its ceaseless exposure to the ill-will and the hatred of the world. Haman is not merely a Jew-hater, he is *the* Jew-hater. His accusations are not merely his own; they are repeated to this very day by all the Hamans that obstruct the path of our adventure. For to hear one anti-Semite is to hear all, by whatever



Joel Blau

name they go. Anti-Semites breed true to type: they are the most striking illustration of the constancy of species known to man. The Ethiopian is more likely to change his skin, and the leopard his spots, than the anti-Semite his arguments and methods of agitation.

All the world, at least the fair-minded part thereof, must recognize that there must be something wrong with a position or a theory in whose favor, counting back to the time of Pharaoh, no one has been able to adduce a new argument in well-nigh four thousand years.

II

BUT now let us examine the other side, our side of the matter. The monotony of the anti-Semite and his accusations cannot be denied. How

about the Semite? Has the Jew varied his methods of countering the charge of his opponent? If Haman is the classic type of the Jew-hater, is not Mordecai the equally classic type of the Jewish champion, and has he changed his ways through all these ages? And if Haman's propaganda is, partly at least, rendered nugatory by reason of its unrelieved monotony, is not Mordecai's defense equally weakened, or perhaps even more so, by reason of the same monotony of argument and action? Does not the world weary, and smile at, both Haman and Mordecai? In other words, do we not need a new method of Jewish defense, a new type of Jewish statesmanship?

When Haman says that we Jews are aliens, an *imperium in imperio*, we answer that we are not aliens but true citizens of the land. When our loyalty is impugned, as it was by Haman, we lug forth statistics to prove our patriotic self-sacrifice. When our place in human civilization is questioned, or when our function in the economic life of man is under fire, we fill reams and reams of paper to show what and how much we have contributed to the sum total of human culture. Our artists, scientists, financiers, must do double duty: their work must bolster up the Jewish cause. Art for art's sake is in one sense impossible in the light of Jewish artists: with them, whether they will or no, it must be always art for the Jew's sake.

No one would really cavil at any effort being made to relieve the pressure of the Jewish situation by any means that is fair and dignified. To enhance the Jewish name by a recital of Jewish achievement is certainly desirable. Only, after a while it begins to pall. As a method of defense it is bound to prove a failure in the long run. The world wearies of it, and considers it irrelevant. Yet, this seems to be the most favored strategy of the older Jewish statesmanship, if indeed statesmanship it be.

Examining conscientiously the workings of the older Jewish statesmanship one is inevitably confronted with the breakdown of the Jewish defense as hitherto conducted. Let us face this fact, unsavory though it be. If we do not like the dribbling over our head, we certainly cannot ward it off by holding up the same old leaky umbrella,

(Continued on Page 315)

A Visit to the Grave of Moses

By G. Dagan

*Illustrated from Photographs
Taken by the Author*



Nebi Mussa, Interior. The Tomb is at the Left Side

NOBODY, according to Jewish tradition, knows where Moses was buried, but the Arab tradition seems to know and to believe most fanatically in the authenticity and holiness of the place.

The new metalled highway from Jerusalem to Jericho passes at a low point at about ten minutes from the spot, but happily it is not visible to the motorist at once. For he must traverse half a mile of broken ground and enter on the desolation of the desert, *Midbar Yehuda*, the Wilderness of Judea. On a little plateau, forming the last terrace of hills that drop into the Dead Sea, with the high, arid and ever-silent hills of Judea immediately over-towering it; at a point already under sea-level and amid a scenery of white, dull-looking dunes stands a compact block of domes with a minaret, which is *Nebi-Mussa*, or the Prophet Moses's Shrine. The first effect is startling, especially to one who has come by the pilgrim road from above and not by car. A tense silence has prevailed on the former's route among the dead grey or white cliffs, ravines and stretches of dunes. Instead of breaking the silence, this mass of white masonry brings only a sense of awe and littleness.

The house is as silent as the desert

the fervor of his pilgrim brethren, the Palestinian Arab of the Judean and Samaritan hills enters the shrine.

Towards the end of Passover, all Palestinian Arab villages from the hills of Judea and Samaria are busy preparing for the pilgrimage to *Nebi-Mussa*. All must come first to Jerusalem for the Friday prayer at the Mosque of Omar, the emplacement of

the ancient Temple of Solomon. This is how one of our most ancient national customs, the Passover pilgrimage to Jerusalem, is kept alive by those whom we left behind in Judea. The villagers coming from distant places, as Hebron or Nablus, must leave on the day previous, for they walk slowly, chanting and dancing their weird steps all the way.

On the morning of Friday the roads converging towards Jerusalem are full of excited groups, each representing a village or a section of a town, and displaying its holy banners. Nothing but extreme religious fervor can explain the extraordinary vitality of these sturdy Arabs, who, after a long and weary march, interrupted by wild dancing

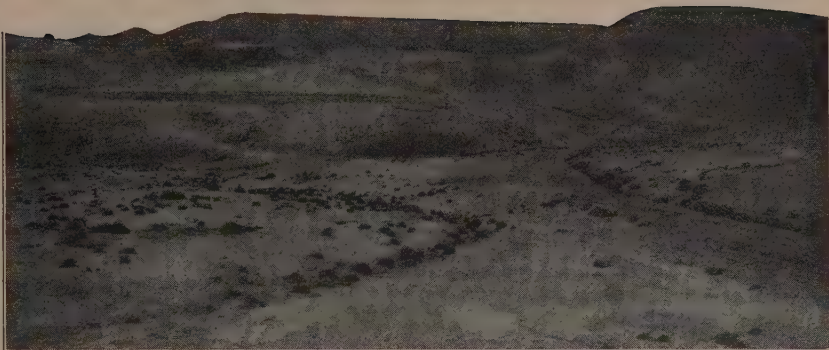


At the Jaffa Gate

(the *dabkeh*), and the uninterrupted howling of a few monotonous tunes, repeated for hours—can be observed, at the approaches of the town, giving vent to vociferous demonstrations of ecstatic joy and exhibiting the swiftest of dance steps. After a very slow progress they finally reach the Jaffa Gate, opening into the walled Old City.

THE slow and jerky dance, swaying with the monotonous singing, the calling for blessings, the howling, the din of beating cymbals, cheers and clapping of hands by the thousands of participators and spectators, would last indefinitely, but the police authorities of late have forbidden all but a few short demonstrations, as the over-excited mob, as the recent past has shown, is capable of fatal disorders. A snap-shot which I took shows a sword dance, or mock fight, cherished by the Arabs on festive occasions. Such was probably David's dance before the Arch.

Soon after, and this time, between a cordon of police, gendarmes and British soldiers, all guarding the inlets to the Jewish quarter of the Old City, the howling mass slowly passes down the long David Street, leading to the Mosque area. Their progress is slow, as calling forth blessings, cheering and singing, to the accompaniment of their breathless dance, must take place, even in congested and narrow lanes. The Jewish denizens in their quarter spend a few uncomfortable hours every year



Moses' Sepulcher in the Distance—Middle Left Background

at the remembrance of the last two pogroms perpetrated by the Hebronites on their way to the Mosque. At noon, the masses stream in and soon cover the entire area of the Mosque of Omar. Prayer starts. There is an imposing spectacle of the multitude of bodies slowly swaying downward, kneeling and prostrating; then, of a common accord, rising slowly and kneeling again.

Early in the afternoon the pilgrims leave the Mosque through the Gate of *Sitti Mariam* (Holy Mary). Down in Gethsemane, at the ford of the Valley of Ezechiel, another big demonstration takes place. Above the ford, at the level of the Jewish cemetery, it is customary for the Governor and Mayor, in the presence of notables, to express their good wishes to the pilgrims. In answer, the latter reply with the same kaleidoscopic ceremonial and religious enthusiasm.

After ten miles on the Jericho Road, a wide, stony path, which is the pilgrim-road, branches off to the right, opening on a wide plain. There starts the wilderness. Late at night, or on the following morning, after a slow march, the pilgrims arrive at *Nebi-Mussa*. Here, as they enter the shrine, religious fervor reaches its height. No European dares be in the neighborhood unprotected at such a time.

The pilgrims enter a large stone court. At the right, behind an iron door is a big rock. Calcimined and finished with masonry. It is veiled by old muslin and gaudily bedecked with garlands of artificial flowers. A candle, which, burning the year around, stands in a flake of molten yellow wax, the "*Ner Hattamir*." It is a small room, always stuffy and half-obscure, strikingly resembling other ancient Biblical sepulchres.



At Gethsemane in the Valley of Ezechiel

ALL the little rooms, or more exactly, hovels, encircling the shrine, as well as the halls, are immediately filled to the point of choking. A big encampment is raised on the eastern and northern sides of the building. Here the Arabs stay for a few days. They entertain themselves—especially on the arrival of the Hebronites, on Monday—with the wildest of dancing, *fantasias* of sword-dancing, racing and other examples of horsemanship, and with excited firing of guns, shouting and hoarse singing, lose complete control of their customary calm demeanor. At times fighting occurs; occasionally two antagonistic villages clash. This is the only time when the silent hills around behold life, howling and sweltering. After a few days the pilgrims return to Jerusalem, in a quieter mood, though they still continue their dancing on their way and perform the same lively ceremonial on their arrival at Jerusalem and their home villages.

A Jewish Wagner in Ancient Greece

By A. A. Roback

IT will be many decades before the place of the Jews in the development of music will be even approximately established. Of course, it is known that musical services formed part and parcel of the ritual in the Temple, and only a slight acquaintance with the psalms is sufficient to convince even the most skeptical of the musical appreciation of the Hebrews three thousand years ago and earlier. Yet it is common knowledge among musical theorists that the Hebrew period in the history of music is slurred in standard works, often being disposed of in a few pages, as appears from the recently published *Encyclopédie de la Musique*, where the section on the music of the Hebrews is treated in a niggardly fashion by the former Chief Rabbi, Abraham Cahen. Occasionally only do we find a sympathetic historian who writes apologetically of the musical sense among the ancient Hebrews, but aside from the scattered references to biblical passages such as the attainments of Miriam and David and the cravings of Saul for musical expression, we should have difficulty in linking definite achievements in this greatest of all arts with particular Hebrews in antiquity. Indeed, it should not surprise us if some day it will be thought by the young generation that the national musical instrument of the Jews is the *Shofar* or ram's horn.

Of Greek music, *per contra*, so much has been written. The Greek modes, Dorian, Phrygian, Aeolian, Ionian, etc., have been expatiated on in great detail, and in spite of the ravages of time, not a little is known about the outstanding figures in the history of Greek music, their lucubrations and innovations. Have the Jews then been backward in developing the language of the soul, or is the universal neglect to investigate the subject of Jewish achievement responsible for the gap? It was while pondering this question that I unexpectedly found the answer implied in a learned book on Arabian music by Francesco Salvador-Daniel, who was director of the Paris Conservatory of Music under the French commune. With what astonishment we must learn that the greatest innovator among the ancient Greeks, Timothy of Miletus, a contemporary of Plato, was a Jew—at least Salvador-Daniel states

this in a matter of fact way, as if the reference required no documentation. Salvador,* who was, by dint of his travels and his sojourn in Northern Africa, probably the greatest authority on Arabian music, which he has preserved for the world through his painstaking arrangements,** brings to light a number of remarkable facts; and it is a pity that he seemed to take it for granted either that the references were familiar, or else that they were not



A. A. Roback

germane enough to call for the citing of sources. He appears to have made a thorough study of the Greek period of music and his allusions to the Jews in this connection is characteristic of the modern Spanish man of culture, presumably by way of compensation for the unspeakable *auto da Fe's* which his ancestors indulged in against the long-suffering race. Salvador, whose hectic life, full of misery, came to a close when he was summarily shot by government soldiers as an active revolutionary during the overthrow of the Commune, had evidently detected traces of Jewish influence in the music of both Greece and Arabia and has noted several of these contacts, thus opening up a new field for classical scholars, who are also interested in the history of music, to tap after taking their cue from Salvador's scholarly work, *La Musique Arabe*.

An extended passage in this only work on Arabian music accessible in

English contains the following tribute to the Jews:

"Let us note from the start a fact worthy of serious attention, the constant participation of the Jews in the progress of musical art among the nations of antiquity until the first centuries of Christianity. The Jews, like the Greeks, had drawn from the same source, and although the author of Genesis names Jubal, the son of Lamech, as the inventor of music—while the pagans cite Mercury and Apollo, we must remember that Moses, the Hebrew law-giver, had been brought up in Egypt, where Pythagoras had studied. Besides, the relations established between the Jews and the Egyptians during the long captivity of the former, must have brought into the arts and sciences, despite the differences in their religions, the same effects of assimilation seen later with the Jews and Christians, Greeks and Romans, Arabs and Spaniards.

"The musical principle, developed in the purely practical sense, was spread among all nations, at the dispersion of the Jews. In the time of Plato, a celebrated Jewish musician, Timothy of Miletus, was hissed at first, and then enthusiastically applauded. In Rome the Jewish musicians were placed in the first rank. It was from the Jews that later were borrowed the rabbinical notes found in ancient collections of plain-song. Finally, in Spain, during the Arab domination, the Jews are mentioned among the most skillful musicians. All this is corroborated by the musical reputation still enjoyed by the Jews of Africa, and this question we must bear in mind, which will help us in the special object of this

*Though the full surname is Salvador-Daniel, he is more frequently mentioned as Salvador, as Farmer tells us in the introduction to the former's study on Arab music. It is my impression that in such combinations, the Spaniards drop the last name.

**From Farmer's introduction we gather that Salvador had made many friends among the Jews, for when the composer failed to secure the co-operation of Parisian managers to stage his Arabian opera, he repaired to Marseilles to have it produced there, but even the Marseilles managers "demanded a larger sum than the composer could raise among his supporters, who were mostly Greek and Jewish merchants engaged in the North African trade, and the whole scheme was abandoned." Berlioz was to be instrumental in having Liszt use his efforts to have it performed in Weimar. But "Berlioz's death intervened and that ended all." Incidentally the believer in "bad luck" will find a great deal of support for his superstition in the circumstances of Salvador's life.

study, the frequent opportunities to establish similarities."

ONE feels there is a vast amount of material to be obtained relative to the Jews in treatises on music written in the early centuries. Salvador could not have woven his information out of whole cloth. It is my impression that he did not think it necessary to substantiate his references in the belief that such precaution would smack of pedantry; but it can scarcely be questioned that he was sure of his ground. In another place in the same book he has occasion again to refer to Timothy of Miletus as having introduced, according to Aristides Quintilian, the "gloss" into Greek music, and again he describes him as "The Jewish singer." This remarkable musician, responsible for the improvisation on given themes, which was destined to affect later music in such a far-reaching way, "had to contend against a lively opposition founded on the very fact that these embellishments added to the melody. 'It is to him,'" tells us Salvador, "that is traced the invention, or at least the perfecting of dithyrambic poetry upon which he placed his best musical embellishments." (*ibid.*, p. 75.)

BUT who was Timothy and why is he called a Jewish Wagner in the present article? The truth is that the metonymy in this case is not of great importance. I chose the name Wagner because Timothy was also the most daring musical reformer of his age and furthermore has established himself as a genius even during his lifetime. He was hissed by the Athenians when he gave the first demonstrations of his advanced musical ideas, and had it not been for Euripides, he might have given up his musical career. Nor did Timothy find the Spartans more favorable when he added four new strings to the cithara. The conservative Lacedaemonians frowned upon such a revolutionary measure and Boethius has preserved for us the decree calling for a public reprimand of Timothy who was to be compelled to abandon his new system of music. Even if the decree should not be authentic, the struggles which this bizarre figure in Greek civilization was obliged to endure are undeniable. Timothy, however, did not allow himself to be brow-beaten. The more foes he made, the greater his reputation grew, and as he travelled from city to city, he was much sought after for his compo-

sitions which comprized every branch of poetry.

The biographical particulars of Timothy of Miletus need not detain us here. They may be found in the larger encyclopedias, and musical as well as classical dictionaries of a more or less comprehensive sort. The fact, however, of Timothy's Jewish origin, if such prove to be a fact, should encourage us to delve further in the remote recesses of antiquity, and it might be possible to unearth a diluted Jewish civilization—diluted among the various peoples of the ancient world—which we have never dreamt of.

We are accustomed to think of achievements in ancient Israel as having their sole *locus* in Palestine, but numerous are the allusions to the work of Jewish immigrants in other countries. It must strike us a little odd to read in Salvador-Daniel's book "What were these songs if not—'practical music' against which Plato protested when imported into Greece by the Jews?" (*ibid.*, p. 66). Did Greece, then, possess a substantial Jewish colony in the days of Plato? And was there a conflict then between the Hellenic and the Semitic cultures in Greece at a time when Athens produced the greatest men in history almost by the score?

Although so far my persistent endeavors to verify Salvador-Daniel's statements have been of no avail, I am not inclined to discount them as without foundation. A thorough research is necessary before our problem can be solved. After all, Salvador's life study, in which he may have come across many clues that impressed themselves on his mind as forming the basis of his affirmations, must be considered more decisive than a search for the occasion only. From all accounts, however, I gather that Timothy, though born in Miletus, showed all the characteristics of an exotic product, and his revolutionary efforts in Greek music, meeting with great opposition on the part of the cultural leaders of the time, such as Plato and the poets, bespeak a spirit that was not indigenous to the classical temperament of Hellas.

THE circumstance that Timothy is not mentioned as a Jew in any of the works I have examined does not clinch the issue. We must remember that before Salomon Munk discovered the identity between Avicbron and Ibn-Gabirol, none of the encyclopedists ever thought of the former except as an Arabian philosopher. Had

Salvador but made a solitary allusion to the Semitic origin of Timothy, our misgivings might have been well justified, but let us note that he speaks of musical matters in ancient Greece as if he had made himself conversant with a mint of information, as, moreover, is amply proven by his erudite essays on the comparison of Greek and Arab music. Hence, in case of doubt, the encyclopedists, who very frequently borrow from predecessors instead of resorting to original sources, should not gain our credence in preference to the author. Need it be repeated here that certain phases of Jewish history and particularly biography are *terra incognita* waiting for their patient explorers?

IN this very book by Salvador, there are a number of incidental intimations in regard to Jewish achievements which might well have been incorporated in the Jewish Encyclopedia, such as "And if Alfarrabi, Zaidan, Rabbi Enoch and other great musicians who made illustrious the reigns of the Caliphs"—(*ibid.*, p. 54.) In the historical sketch of Arabian music appended to the work by the translator and editor, Henry George Farmer, a short list of famous Cordovan musicians and theorists is offered containing the names of "*Ben Zeidan, Rabbi Enock, and Rabbi Moses.*" Obviously these are Jews, and if they are sufficiently celebrated to be discussed in a book on Arabian music, they surely ought to be thought worthy of inclusion in such a work as the Jewish Encyclopedia. It has been remarked on more than one occasion that we have a tendency to appropriate many famous non-Jews as our own. It is my belief that if anything, our ignorance leads us to err in the opposite direction a hundred fold, i. e., to lose sight of the many celebrated Jews who were taken to be Gentiles because of their disguised names or non-Jewish associations. Timothy of Miletus, unless Salvador is highly unreliable, is one of them, and the addition of this daring reformer to our hall of fame is no mean acquisition, notwithstanding the thousands of pillars which are already supporting a golden canopy.

*"Gradually the 'gloss' extended its influence over all the rhythms—It is found in the music of every nation, until, under the name of descendant (*discantus*) in the religious song of the tenth to thirteenth century, it led to the system upon which our present music is based, i. e., harmony."

In the Public Eye

"Tolerance" Not For Him

THE Rev. John W. Herring, secretary of the Committee on Goodwill Between Jews and Christians of the Federal Council of Churches of Christ in America, does *not* believe in tolerance.

Just a minute! In a recent speech he said: "We are not concerned with mere tolerance. To tolerate a man is close kin to insulting him. We seek



THE REV. MR. HERRING
Works for Good Will

that positive comradeship in which great common tasks can benefit by our common effort, and in which souls with a common aim, can feel each one the pulse of the other's aspiration."

Sounds different, doesn't it? The Rev. Mr. Herring, at any rate, is probably this country's staunchest champion of goodwill and fraternal cooperation. He was born in Winterset, Iowa, in 1891, and educated, among other institutions, at Chicago and Columbia Universities. It was while studying at Columbia that he became interested in breaking down the barriers of race and religious prejudice, through his work among Russian, Polish and German Jewish immigrant groups.

Mr. Herring has been a student of the immigrant and labor questions and a journalist in these fields as well as in the field of international relations. He has spoken widely throughout the country and was the recipient of the Curtis award of Columbia University.

When the Committee on Goodwill, the first in the history of organized Christianity to represent the Protestantism of an entire nation, was formed, Mr. Herring was selected from the pastorate of a Congregational church in Terre Haute, Indiana. In addition to this he was made general director of the Midwest Council, an organization operating in twelve central states, for the promotion of open forums, group discussion leagues, student forums and civil sociological institutes.

The "People's Lawyer"

A FEW weeks ago when the news came that Louis D. Brandeis, associate justice of the United States Supreme Court, had recovered from the effects of over-work, the entire nation heaved a sigh of relief. The reason is not hard to find. Louis Dembetz Brandeis is one of the best loved jurists in American history. Among the outstanding intellects of his time, he has chosen to exercise his unusual talents for the public welfare, a fact which years ago earned for him the soubriquet of "the people's lawyer."

Louis Brandeis was born in Louisville in 1865 and graduated from Harvard. He was counsel for Mr. Glavis in the Ballinger-Pinchot investigation, in 1910, and for the shippers in the advanced freight rate investigation in 1910-1911. He was special counsel for the Interstate Commerce Commission in the second advance freight case, in 1913-1914, and special counsel for the government in the Riggs National Bank case, in 1915.

While practising in Boston, Brandeis made his sensational fight against the transportation monopoly in New England, exercised by the New Haven Railroad. Preservation of the municipal subway system and establishment of both Boston's sliding gas rates and Massachusetts' savings bank insurance are due primarily to his efforts.

But perhaps his chief bid to fame rests on his appearance, as the people's counsel, in proceedings involving the constitutionality of the Oregon and Illinois women's ten hour laws, the Ohio nine hour law and the Oregon minimum wage law,—when he startled the legal world by tossing dry-as-dust precedent to one side and basing his arguments on contemporary economic and sociological data.

When settlement of the New York garment workers' strike of 1910 ap-

peared hopeless, the "people's lawyer" found a way out. As chairman of the arbitration board he wrote into the protocol between employers and employees the principle of the preferential shop and from 1910 to 1914 served as chairman of the arbitration board under that protocol's provisions.

In 1914 Brandeis was made chairman of the Provisional Committee for General Zionist Affairs, and in 1916 he was appointed associate justice of the United States Supreme Court.



JUSTICE BRANDEIS
Has Recovered from Break-down

A Blind Genius

WHEN held as an alien "likely to become a public charge" at San Francisco in 1916, Abraham Haimowitzsch, the blind violinist, played Tschaiakowsky's "Serenade" with such technical skill and wealth of feeling that he won entrance into the United States. Today with that same wealth of feeling and with even greater technical ability, he is winning acclaim that few violinists possessed of all their faculties ever gain.

Haitowitsch's career is a brilliant example of the will to succeed. Blinded at the age of two by a fall from his high-chair, he had to depend entirely upon his memory for his repertoire, until this proved too small for his soaring ambition, when he adapted to music the Braille system of raised type, by which the blind read. With a Braille printing frame and punch he began forming the



ABRAHAM HAITOWITSCH
Has Conquered Obstacles

musical characters from dictation. He had to invent many signs—but in the end he mastered all technical difficulties. His repertoire now includes one hundred and fifty pieces.

At nine he was sent to a school for the blind maintained under the patronage of the Czar. At 18 he was ready for the Imperial Conservatory at Petrograd, where Mischa Elman studied, but his application was refused on account of his affliction. He appealed to the Czar, who knew about him, and the doors of the conservatory were opened.

Since his American debut he has been sweeping the country with his concerts. His first appearance in Chicago recently thrilled the social and musical worlds and caused the critics to praise with an unusual unanimity the genius of the sightless immigrant from Russia.

A Jewish Sailor

WHETHER the airplane is destined to become the chief weapon of our navy is a moot question. But when army and navy officers and members of Congress decided to test the relative superiority of aircraft and anti-aircraft defense by a mock attack on Fortress Monroe, it was Joseph Strauss who represented the navy at the maneuvers.

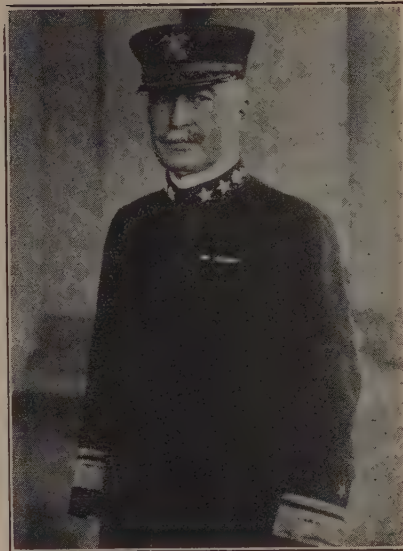
Admiral Strauss upholds the finest traditions of the fighting Jew. Born at Mt. Morris, New York, in 1861, he was graduated from the United States Naval Academy at Annapolis in 1885. As an under officer he cruised in various

parts of the world during the first three years following his graduation. From 1887 to 1890 he engaged in hydrographic surveys on the east and west coasts of the United States and in Alaska. After three more years of cruising he entered the Bureau of Ordnance, where, in 1895, he invented the superposed turret system of mounting guns on battleships.

He was on a four years' cruise, 1896 to 1900, when the outbreak of the Spanish American War caused him to be detailed to Cuba to take part in the blockade of its coast. From 1900 to 1903 he was in charge of the United States Naval proving ground. From 1909 to 1910 he was commander of the cruiser Montgomery, then engaged in experimental work on torpedoes; 1910 to 1912, he was assistant aid for material of the navy department; 1912-1913, he commanded the Battleship Ohio; 1913-1916 he was chief of the bureau of ordnance, with the rank of rear admiral. Admiral Strauss was commander of the Battleship Nevada when our entrance into the World War sent him, in March, 1918, on the perilous mission of commanding the mine force of the Atlantic fleet. He laid mine barrages across the North Sea from Norway to Scotland, planting altogether more than 56,000 mines. His next big job was to clear the North sea of mines, a task which he completed in September, 1919. He was a member of the General Board in 1920, and took chief command of the Asiatic fleet in February, 1921. In recognition of his services he was made honorable Knight Commander of the Order of St. Michael and St. George by King George of England in 1918.



ASSEMBLYMAN LEVEY
Bootleggers Hate Him



©Underwood
ADMIRAL STRAUSS
Represents Navy at Maneuvers

A Foe of Fraud

JOINING a synagogue used to be a popular method of obtaining liquor in California. In spite of the fact that many enjoyed this situation, Assemblyman Edgar C. Levey deplored the astonishing proportion of synagogue members who were Jewish only when it came to drinking sacramental wine and the surprising number of "rabbis" who had been "shochets," bar-tenders and what-not before prohibition.

Accordingly he drafted his sacramental wine bill, dismaying the hearts of the bootlegging rabbis and the members of their mushroom congregations. The state legislature passed the bill and the governor signed it.

Mr. Levey is a native son of California. He was born in San Francisco in 1881, graduated from the public schools of that city and from the University of California, with the degrees of A. B. and LL. B. He was admitted to the bar in 1905 and won his spurs as assistant district attorney of San Francisco.

For many years Assemblyman Levey has been a leader in the fraternal world. In addition to being past grand president of District No. 4 of the Independent Order of B'nai B'rith, he is past great sachem of the Red Men of his state and a member of the judiciary committee of the supreme body of that order. He is a member of various Masonic bodies and past master of his Blue Lodge. At present, however, his principal fraternal activities, according to a letter to this magazine, are confined to the B'NAI B'RITH.

Silbermann

By Jacques de Lacretelle

The Last installment of the French prize novel

THIS state of mind was also induced by the fact Silbermann, while introducing me to a vast number of new ideas, had destroyed the greater number of those which I had previously had, and now that I was deprived of the inspiration of his lively imagination I became aware of the desert he had created in my mind.

It was apparent in all directions.

With his tendency to contradict and his readiness to apply his critical sense, Silbermann had made me clever at seeing the weak spot in things. Thus, where literature was concerned he would add conviction to his praise of one thing by disparaging another; and, since his taste often changed, he would frequently cast a subtle aspersion upon a work which a short time before he had rated above all others. I had listened to him too much; by thus depreciating one thing after another he had come to convince me of the imperfection of all that I had read, and now, when I re-read a book which I had liked before, I never recaptured the old unqualified appreciation. The vague feeling that all qualities are relative poisoned my pleasure in reading, and damped my zest for further inquiry; after Silbermann's superficial and confused training I saw in all that men had written only a barren interchange of thoughts and images continuing throughout the centuries; and as I stood before my library it was as though the excessive greed of the young Jew's intelligence had induced the well-known satiety of one of his kings, and I thought of the words of Ecclesiastes: "For what advantage hath a man of all his labour? All is vanity and vexation of spirit."

But it was in my own home that I was most aware of the ruin brought about by Silbermann. There all my gods had been overthrown. I had made idols of the beliefs, the customs, the taste of my family, but these idols were now dethroned. My parents' authority was soon to suffer eclipse in the same way.

For some time I had no longer had the same blind reverence for them. On two occasions I had had the suspicion that some of the workings of their minds were hidden from me. I had not forgotten my father's strange face

as he passionately accused me of disgraceful conduct, nor the picture of my mother seeking by arguments far from noble to separate me from Silbermann.

One evening they were in the dining-room, and I was just going to go in when I heard Silbermann's name mentioned. I stopped at the door, being hidden by a curtain.

"There is no doubt about his guilt," my father was saying; "but, after all, it is fair to say that the charges against him are not very definite."

"If that is so, my dear, bear in mind how useful the support of an influential deputy may be to you. If you do what Magnot asks you to do, you will have every call on his gratitude."

I raised the curtain and went in.

My mother stopped. Her face and my father's immediately assumed the serious, self-possessed expression which they always wore when we sat down to a meal; the everyday setting and the usual little everyday formalities being repeated for my benefit under the light of the hanging lamp. But the expression on the faces of my parents had not changed so quickly as to prevent me from surprising a mingled look of avarice and entreaty on my mother's features, and a kind of vacillation on my father's. Then the question which Silbermann had put to me suddenly came into my mind: "Who could influence your father? . . . A person with political influence? My father knows several." I perceived that strings had been pulled to help Silbermann's father; that my mother, having learnt how matters stood, was proceeding with an eager appreciation to gauge the profit to be derived from the situation, and that my father, the magistrate, who had always furnished a standard of unbending rectitude for my actions, was hesitating, and even inclining towards fraud.

I sat down between them. My thoughts were vague. I felt that the ground on which I had so far been standing firmly was suddenly giving away. Whether my parents suspected that I had overheard their conversation, I do not know, but I remember their showing a certain embarrassment. They were watching me surreptitiously. The meal began in silence.

I recalled my father's speech to me in his study on the integrity of justice,

and the impressive and almost divine note in his voice as he uttered the word "conscience." I recalled the severe censure with which my mother so often visited other people's activities. They do not act as they would have me believe, I said to myself; they deceive me; they have always deceived me.

This idea threw a new light over the past. I had often compared my parents' conduct and their rule of action to the canvas tapestries which my mother used patiently and regularly to embroider during the evening. And now I thought I discovered the reverse of this work; behind the symmetrical lines and the beautiful, fine coloured ornamentation I saw the confusion of threads, the knots and the loose ends.

My parents made a few conciliatory remarks to me, to which I replied in monosyllables. Looking straight in front of me I saw again, as though the tapestry were spread in front of me, their simple gestures, strict precepts, and noble actions; and each of these noble pictures was woven about a woof of horror. Little did I care that what they were plotting would result in saving Silbermann's father. The sudden overthrow of my moral ideas caused me to forget all about that.

Indeed, after what I had heard, my one wish was that my father would not yield to the pressure that was being put upon him, and I hoped that I should have proof of this in the committal of the antique dealer for trial. "There is no doubt of his guilt," was what my father had said, and I trembled lest he should pronounce a judgment out of harmony with this conviction.

A few days later, taking me aside with a mysterious and conspiratorial air, my mother said to me that, since I was interested in the father of my former school friend, I could be reassured as to his fate; the result of the examination had been favourable to him, and this would undoubtedly be endorsed by the higher court.

So my father's conscience, obdurate to all appeals of pity, had yielded to the motive of personal gain.

I listened to my mother's words with such an expression of contempt that she blushed and turned away.

A few days later a finding of "No

Bill" was actually returned in favour of Silbermann's father. By an irony of fate this decision, which we had so passionately hoped for before, perhaps scarcely affected Silbermann in his new country, and I heard it with tears of shame. It confirmed my fears as to my father's dishonour.

As a result of this revelation I boiled with a sense of revolt against my parents. The thought of the rigid moral principles which they had preached to me without practising them themselves made me furious; I thought of the straight and narrow path which I had always striven to follow. To what end? What use was this hard servitude? Sometimes in the street the desire to impose some small duty on myself led me to concentrate on walking on the line at the edge of the pavement. Was I not conducting my life on a similar principle, scarcely looking at things, my mind obsessed by a rule as rigorous and as absurd? I counted up all the privations which I had inflicted on myself; I thought of the constraints to which I constantly forced my personality to submit in cutting short any too lively emotions, and in repressing my natural desires with as much care and joy as my grandfather when pruning his vine.

I felt that the credulity of my childhood had been imposed upon, and with a dull violence I rose against my deceivers. I avoided the society of my parents as far as I could. By degrees I even ceased to speak to them.

I do not know what they thought of my conduct, since I pretended to be unaware of their presence, and never raised my eyes to them. Nevertheless, I sometimes contrived to catch a side view of them in a mirror or polished surface, and then I would see my mother's glance resting on me with a desperate attachment.

Some time passed. I suffered the most utter disillusion, having lost faith in virtue, and having no longer any taste for evil.

One evening, as I came back home, I saw my mother, who had come to meet me, in the hall. She had a newspaper in her hand, and said with great joy:

"Your father has been made a judge. The official announcement of the appointment appeared this evening."

When I heard this, in spite of my efforts to remain unmoved, I could not suppress a show of interest. This promotion had been awaited in my family for years. Again and again the subject had been discussed. I knew that it marked an important step in my father's career, and I was well

aware of the efforts expended by my mother to hasten it. "A seat on the bench," she had so often said, folding her hands . . . In spite of myself, all these thoughts passed through my mind.

No doubt my mother perceived my distress. Gravely she said these simple words: "My child, will you not join us on this happy day?"

I raised my eyes to her face. For a long time I had resolutely avoided doing so. Now, as though, finding her face again, I had learnt to see it better, I discovered certain traits which I had not noticed before—a weariness in the eyes and a thinning of the hair about the temples. For the first time I saw that the flesh of her face was not, as children are apt to suppose, set in an ideal unchangeable mould, but that it was perishable and already worn. I do not know what feelings my eyes may have betrayed, but I saw my mother lower her head and make a gesture of despair. Then I burst into tears and threw myself into her arms.

I wept tears not only of tenderness and penitence; it was more than anything else the revelation of wretchedness that moved me. For as I perceived how transitory was the texture of her pure face I had realised that no soul, even though it be concentrated entirely upon virtue and holiness, can free itself from human imperfection; I had realised that a perfect standard of morality could not be applied to any one of us, and I thought sadly that I must give up the splendid missions which I had dreamt of carrying out.

Did my mother appreciate clearly the motives of my tears? Her face expressed sorrow and humiliation. Would she perhaps have confessed to me how she had suffered during her life from her moral struggles and defects? I wanted, however, to spare her any confession, and laid my forehead gently against her quivering lips.

Lightly bearing her burden with her, she opened my father's study door. My father smiled as he saw us, and left his work and came up to us. He kissed me on the forehead. The three of us remained together for a moment, and then the maid came in to say dinner was ready. Thereupon my father whimsically quoted the verse: "Let us eat and make merry, for this my son was dead, and is alive again; he was lost and is found." And my mother, with a gesture wholly delightful, feigned to clothe me with a beautiful robe, and to put a ring on my finger.

* * * *

At the *lycée*, after Silbermann's departure, I had nursed the isolation to which my friendship for him had

condemned me. Obstinate more, I remained as reserved and sullen at school as at home. Besides, could any of them have taken the place of Silbermann? Was any one of them, even amongst those who specially appreciated the things of the mind, inspired by an intellectual passion comparable to that which fired the young son of Israel? When I thought of the lively curiosity which always animated him, and when, in recalling our conversations, I remembered how he could give abstract ideas a burning, heady quality, all the intellectuals of my set seemed vapid and lifeless.

Nevertheless, I might easily have taken up some of my friendships again, because the occasion of my ostracism was gradually forgotten. Outside the school the activities of the politicians had died down and the league of the "Frenchmen of France" had lost most of its importance. In the school itself anti-Semitic activities had ceased for various reasons: for one thing the Jews were daily increasing in numbers and were therefore less conspicuous; Montclar had been expelled for gross impertinence to a master. La Béchellière had relapsed into his cold supercilious manner, and Robin had fallen back upon harmless amusements.

I scarcely thought of Robin any more, and did not try to get into touch with him.

One day in early spring I noticed him looking dreamily at the window with an air of unusual gravity. Standing out against the sky, the first budding twigs could be seen through the panes. Then his gaze suddenly came round to my direction and fell slowly upon me. I gave him no answering look, and his eyes turned from me again, but after I had got over my surprise I was profoundly moved by this indication of a tentative reconciliation. Without quite knowing why, I thought of the dove taking wing after the dark days of the flood; and I had the feeling that things were definitely moving towards a general reconciliation. But, whether through pride or weakness, we did not venture to make any movement towards each other; and several weeks passed without any further developments.

That year was prematurely warm, with little rain and the air under the burning sky was stifling.

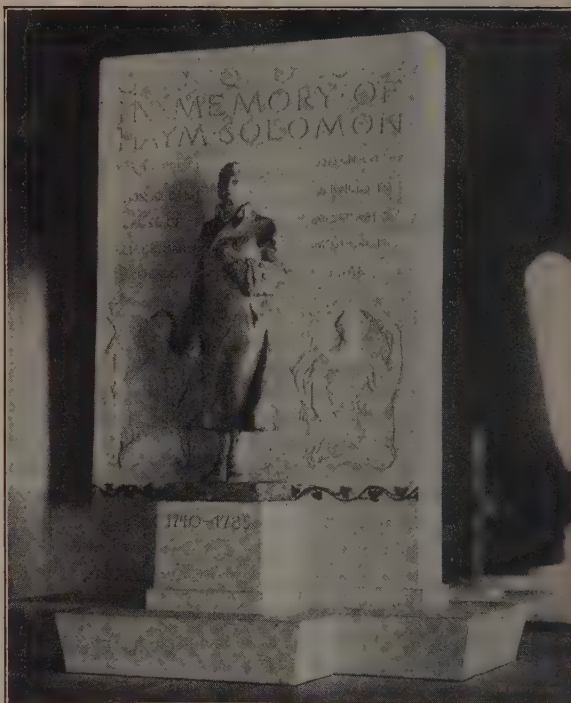
In my loneliness I was especially sensitive to the drought. I felt that my whole soul was parched, and would dream of a new spring which should refresh my life.

(Continued on Page 317)

News and Views:



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Anton Schaff won the competition for the memorial to be erected in honor of Haym Salomon in Madison Square, New York, by the Federation of Polish Hebrews of America. The winning design appears above (right). At the left is Alexander Zeitlin and the model which he submitted. Anton Schaff was born in Milwaukee in 1869 and studied sculpture at Cooper Union and the Charcoal Club. Among his famous sculptures is the Fourteenth Infantry Soldiers' Monument in Brooklyn. Mr. and Mrs. Nathan Straus (lower left) recently celebrated their golden wedding anniversary. Mrs. Mischa Elman, formerly Miss Helen Katten, is shown below.



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President Coolidge Pays Unusual Tribute to Jews, Judges Select Haym Salomon Memorial, Strauses Wed Fifty Years



President Coolidge delivered his first message to the Jews of America at Washington, when several thousand gathered to witness the ceremony of laying the corner-stone of a Jewish community center. The president placed his approval of the objects of the center and commented on the contribution to the growth of the nation of the Jewish race. The picture above shows Louis Marshall, Isaac Gans, president of the Washington Chamber of Commerce; Mrs. Gans, President Coolidge and Rudolph Behrend. At the lower right, Morris Caprity is shown laying the corner-stone of the community center. President Coolidge appropriately quoted the historian, Lecky: "The Hebraic mortar cemented the foundations of American democracy." The silver-haired woman shown below is Mrs. Handa Ben Jehnda, widow of the celebrated Hebrew author and scholar, who compiled the first modern Hebrew dictionary. She was snapped on the S. S. President Arthur, the first Jewish liner, as she was about to sail for Palestine.



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We must not forget, of course, that this dazzling profusion is due, in measure, to the fact that essays are published together which were intended to appear at least a week apart. The feast of fifty-two luscious dishes cloy. Perhaps they should be tasted at suitable intervals.

One particularly regrets the dearth of homely literalness when the writer throws out, as he frequently does, some stimulating suggestions for thought; when he reflects, for instance,

"Altogether, to conceive of religion only as a mode of escape can yield but a poor sort of religion. If an escape from life is needed, it can only be had in life itself: in ever more abundant living."

or when he reminds us that "the energizing of many souls by just one soul is the great marvel of history."

On the whole, the contents of the book baffle synopsis within the brief compass of a review, the thoughts and topics being more numerous and varied than the essays themselves. The best possible synopsis is the title—"The Wonder of Life." God is all in all; there is an infinitely blessed Unseen behind the seen; glorious are the benign marvels that meet us at every turn if only our eye and heart be open—some such deposit is left upon the reader's mind when, with the closing of the book, the surge of melodious diction subsides. "I know not," writes the author,

"how long I may live. I know not how many flowers will drop at my feet, how many storms will burst about my head. . . . But, looking back upon the brief tale of my life, and knowing full well that death is but a passing incident in the infinite round of being, all I ask is that each new hour bring me a fresh sense of the sheer magic of living; then, when God calls me at last, strength shall not fail me to utter my parting thought: *Life is wonderful!*"

Anyone who can enjoy Maeterlink or Swedenborg will enjoy this book; others will marvel at its stylistic ingenuity, yet remain otherwise unimpressed. It is to be hoped that the volume may reach the hands of the right persons—the dreamy, unrationalistic, especially adolescent, souls, for whom literature of this order is well suited. May it escape the unsympathetic gaze of the hard headed and matter-of-fact. May it prove a channel through which the author can reach out and touch kindred spirits quickening in them heavenly flames such as glow only in souls of his own type.

The Story of a Tiny People

Stranger Than Fiction: Being a Short History of the Jews, by Lewis Browne. (Macmillan.)

HERE is a great deal in this pleasant and readable little story which historical scholars will pounce upon and viciously dissect. Some will insist that Mr. Browne is not familiar with the latest researches into the origin of the Hebrews when he brings them out of the wild steppes of desert Arabia instead of linking them up with the ancient civilization of Babylonia. Others will resent his startling description of the mighty David as a robber chieftain and of the traditionally wise Solomon as merely a brilliant fool. The author's stress on the petty political and dynastic quibbles during the national period in Jewish history to the exclusion of social and economic factors will be condemned as disproportionate. It will be suggested that his discussion of the Jewish contribution to the Protestant reformation is superficial; that the greatness he ascribes to Maimonides is exaggerated; that his description of the rise of modern anti-Semitism is very thin; that his analysis of Jewish life in modern Russia and Poland is wholly inadequate without at least the mention of a few of the great literary lights which those countries produced.

But we like the book immensely despite all the historical inaccuracies which may be pointed out. It may not be a scholarly classic, but as a stimulating outline it is a distinct contribution to Jewish historical writing. Mr. Browne grasps the essentials and presents them clearly in a vivid series of masterly sketches. His analysis of the role of the prophets in Jewish and in universal history is both lucid and solid. His discussion of Jesus cuts through a bewildering maze of controversy and intolerance and presents a simple human figure who will be interesting alike to Jew and Gentile. One of the best written chapters in the book deals with the destruction of the national life of the Jews; it is told with an eloquence and a fervor which is highly dramatic. The confused and difficult Talmudic period is well done, neither too effusively nor too unsympathetically. And so on down to the era of emancipation, ending with good chapters on Reform Judaism and Zionism. All through the story the refrain of the terrible persecutions is heard,

but because the author does not overdo it, the narrative does not become harrowing.

We are particularly pleased with the skilful way in which the author has brought out the tininess of the ancient Hebrews as a physical entity, and the magnitude of the contribution to civilization of this entity. So enormous has been the influence of the Bible that we sometimes overlook how small was the people whose early life story it contains. Mr. Browne emphasizes the proportion all through the story. When the whole kingdom before the dispersion is compared to a fair sized American city* such as Des Moines, Iowa, or Patterson, N. J.; when it is suggested that there are today twice as many Jews in Chicago alone as there were in all ancient Israel, the facts come startlingly home. The Temple of Solomon, too, which plays so large a part in the dreams of the Jews in exile, must have seemed a hut to Babylonians and Egyptians, accustomed to their pretentious edifices. It is hard to realize that the Jerusalem of Israel's yearning was a miserably small, vile-smelling hamlet which would scarcely have a place on many a modern map. Yet the tiny people, tucked away in a corner of the Fertile Crescent, survived and increased and outlived their more magnificent contemporaries; and they influenced the world as no other unit ever has.

Why? It may be asked. Perhaps it was because their story was accepted as holy literature by every nation of the Western world. Perhaps it was because their religion was adapted and accepted by even greater areas. But, and this is important, it was certainly not because of the tenacity with which the Jews resisted persecution. Mr. Browne has effectively punctured the old theory that the Jew contributed all the more when pressed by persecution, that like a candle, he gave light by being consumed. The darkness of persecution, he shows, brought darkness to the intellectual life of the Jew. Only in the bright light of freedom and tolerance did the Jew contribute and really influence.

There is space for but one other comment. The Talmud and the minutely regulated life which it laid down were developed during just such periods of persecution. Mr. Browne suggests that the regulations were in the nature of a fence consciously created about Jews and Judaism to

keep them intact, to save them from certain destruction. This is what they became; this is their ultimate effect. But they were not consciously created to serve simply as a fence. The rabbis built up the regulations and made them part and parcel of the religious practices of Jews because of a definite outlook on life. Every act was a sacred act, even the putting on of a shoe, the washing of hands before a meal. Every act in life became a religious act, therefore, and as such it was to be strictly regulated. This explains the fanaticism with which Jews adhered to the customs. To overlook this is to overlook the amazing spiritual significance of nearly one thousand years of tearful Jewish history.

A. L. SACHAR.

Long Before Volstead

The Inns of the Middle Ages, by W. C. Firebaugh. (Pascal Covici, Chicago.)

THE author of the delightful earlier *Inns of Greece and Rome* has, in the present work, added an equally charming volume of quaint lore concerning medieval hosteleries and of many strange adventures which center around famous or frequently infamous taverns. He has searched many literatures for material and has been richly rewarded in quality if not in amount. The modern hotel, with its thousands of rooms, its staff of obsequious employees, with hands outstretched for tips, is a direct descendant of the old rapacious inn-keeper, who served poor food, fleeced his guests and victimized weary wayfarers. The old hôtelier was a rogue, who occasionally received his just due when some outlaw outwitted him, or when he was the victim of poetic justice, as when a Villon turned the tables and made the host pay. From humble and mean beginnings, the auberge grew to its later picturesqueness with many and varied off-shoots in Europe and Great Britain, ale-house, Wirtshaus, etc. With the passing of the tavern and the introduction of the modern "barracks" has gone much picturesqueness, glamour and romance. Who can adventure in the Hotel Pennsylvania? Can the Plaza become the rendezvous of poets and artists, or can the commercial La Salle house happy Bohemians? Paris still has remnants of the care-free artistic life, centered in its cafes; so has Vienna, but with us, prohibition has not only destroyed all hope for the recurrence of the medieval "pub," but it has cut off all artistic inspira-

tion. For what poet and painter was there ever who could pass by without entering the inviting warmth of the tavern with its prospective glass? Like the author we, too, hope for the day when, sitting at Ravinia, one may listen to the concert with "a tank—and of fine German brew with a collar of foam as thick and rich as cream" before one. Can it be that such a life has passed forever from America?

An unusual book, especially made into a limited edition for the collector and connoisseur. Literature and inn, art and tavern are closely connected, and no one can afford to miss this historic account of their relationship. In content, style and manner, as well as in appearance, this book is a delight. It will be one of the gems in your library.

F. L.

Zangwill Pens a Farce

Too Much Money, by Israel Zangwill. (The Macmillan Company.)

WHEN Lord Byron heard that his mother was dead, he is said to have sought relief in boxing; during the tragic tension of the Great War, I sought similar relief in writing a farce."

In this wise does Israel Zangwill explain why, during the greatest catastrophe of modern times, he sat down to type this mixture of social satire, "irresistible horse play" and farce. The term, "irresistible horse play" is not used by way of adverse criticism. It is the expression of the late William Archer to describe the excellent burlesque of the play. And Zangwill admits that "horse play" is what he wanted.

One theory of farce is that it is the logical working out of a situation carried out to an absurd degree. A husband decides to teach his wife a lesson. He keeps it up in spite of absurd complications which he did not foresee—but he keeps it up. The complications become more involved, what with double entendre, mistaken identity and what not—the fun more boisterous. In this case the theme is the old one of the wife who is unhappy because she has too much money and no real object in life. The husband, in the conventional manner, pretends to lose his money, and, in the conventional manner, keeps up the pretense long after any off-stage husband would.

In addition to the usual devices of the ready-made farce, *Too Much Money* contains enough satire of

modern society to give it a decided comedy-of-manners flavor. The end, too, is distinguished from the average farce by its inexorably logical climax—as unexpected as it is (to quote the press-agents), side-splitting.

V. R.

The Meaning of Race

The Races of Man and Their Distribution, by A. C. Haddon. (Macmillan.)

FOR the past few years, ethnologists have been busily trying to establish the supremacy of the Nordic race. Now A. C. Haddon, reader in ethnology at the University of Cambridge, comes out with "The Races of Man and Their Distribution." This book, though brief, is thoroughly scientific in point of view. While Europe and its people are dealt with in greater detail than the other continents, no effort is made to prove that one race is inherently nobler than the other. Facts are given, and conclusions left for the reader to draw for himself. "Race names," Haddon says, "such as Nordic or Alpine, are merely convenient abstractions. A race type exists merely in our own minds. Assuming that by isolation and consequent inbreeding a group of people can acquire a number of similar traits, when such a group mixes with another group that has acquired different traits a population will result of which a certain number will possess most of the character of one parent group, a certain number will possess most of those of the other group, while the greater number of persons will be intermediate."

The book is divided into four parts: The first part deals with some of the physical characters employed in racial classification; next a grouping is given of various stocks according to these characters and their distribution. Some are pure groups, some are ill-defined, and some appear to be submerged in the existing population. For this reason, groups have been determined mainly from a practical point of view. Following this there is a brief racial history of the various areas, and finally there is a general summary in which the problems of heredity and the influence of environment on the formation of races and the evolution of man is dealt with.

—M. D. H.

The New Jewish Statesmanship

(Continued from Page 301)

through which the drops seep just the same.

There will be many to deny that our defenses have broken down. Egotism is involved in the exposure of the nakedness of the self; and we do not like to admit that we are stripped to the skeleton—the skeleton we all hide in the closet of our heart. And this too should be added: that, after all, even the worst and most timid apologist in our midst does not exactly relish the position of having to be an apologist for his people. It is a position that has been forced upon him, upon so many of us, by anti-Semitism. And if the apologetic attitude is not one in which dignity is easily possible, and if it is bound to give off suggestions of weakness on the part of the apologist, it was not, so many of us might say, an attitude willingly chosen by the Jew. Still, if this attitude has manifestly failed, why cling to it?

Why answer the monotony of anti-Semitism with the corresponding monotony of Semitism? A new Jewish statesmanship is indicated, not only because the old methods have not proved efficient, as shown by the persistence of anti-Jewish prejudice, but also because times have changed and are constantly changing. The currents of history shift, and, as the Greek philosopher said, we can never step in the same river twice. If we Jews have not been able, despite great historic changes in the human landscape, to invent a new argument in our favor, and thus to banish race-prejudice from the world, we are not much better off, though justice is on our side, than the anti-Semite whose lack of originality we so often ridicule.

The failure of the old methods of defense, perhaps denied by some, is one argument in favor of a new Jewish statesmanship. The changes of time, the altered position of the Jew among the nations (here not to be gone into at length), is a second argument. And no one, I think, can deny the force of the latter argument.

III

THERE is a third argument, more vital than the preceding ones, which bespeaks loudly the need for a new Jewish statesmanship. This goes to the very heart of the matter. It has to do with the essential character of the older Jewish statesmanship.

The older Jewish statesmanship, as it has come down from Mordecai and persisted through the ages down to our own time, placed the Jewish people in the position of a suppliant begging for a favor, and not that of an outraged human being demanding a right. To revert to the classical example, Mordecai does not come before Ahasuerus to demand in the name of eternal justice the countermanding of the destructive edict against the Jews of Persia—a Moses or an Elijah might have done that and perished in the doing together with his people. Mordecai chose what in the circumstance was the wiser course; he curried favor with the king; he made use of the feminine charms of Esther; and by these two means he saved his people. No one doubts that any other course than this would have been extremely perilous; but, considering that this became unconsciously the model for all subsequent defenders of the Jewish people, one wonders if in the long run it was not a mistake.

Mordecai's successor through the ages was known as the *Shtadlan*—the "friend-at-court." Every Jewish community had such a friend-at-court who could by back-stairs methods procure a modification of discriminatory decrees against Jews. With the spread of political emancipation throughout the world one would expect that the tribe of *Shtadlanim* would vanish. But so extraordinary is the position of the Jew that even here in America the *Shtadlan* has not ceased from the land. Let but trouble arise for the Jew anywhere, here or abroad; let pogroms threaten or anti-immigration laws loom up in the offing, there will be an instant rush of leading men toward the Capitol, who will take it upon themselves to bring relief. No one carps at these men; we thank heaven that we have them; we would not know in our present handicapped position what to do without them. But we must admit that, though speaking a different language and possibly making a more modern appearance than the mediaeval Jewish *Shtadlan*, these men belong historically to the same *Shtadlanic* species—and that is where their weakness lies.

The weakness of the position of the *Shtadlan*, ancient or modern, lies in the fact that he is not an accredited representative of his people—at least not

representative in the democratic sense of the term. He may have behind him the moral support of the Jewish people; he may enjoy their esteem, admiration and even love; all this cannot change the fact that has not been appointed or elected by any ascertainable process of popular choice. Let it be admitted that, situated as we are, we can have no truly representative Jewish statesmen, after the model of all enlightened free peoples; but then this is a misfortune to be recognised as such and not a habitual course to be acquiesced in. A people dare not make a virtue out of necessity: its virtue must lie in abolishing all hampering necessity. Where necessity looms higher than and is prior to virtue, virtue itself must perish. And we Jews must put virtue above practical expedience, or else we belie our great heritage.

It is sad that the question of Jewish leadership is in such a hopeless muddle. The Jewish Congress is still in a most elementary, if not experimental stage; and has so far not yielded any outstanding example of statesmanship. The men elected by the Congress are on the whole of a nondescript sort; and by these democracy is interpreted as a levelling down process. The better elements of Jewry view the Congress with suspicion and contempt even; which further pulls down the *niveau* of the forces gathering around the Jewish Congress. Among the better classes, on the other hand, the indifference to Jewish life is still a widely prevalent phenomenon; moreover, such leadership as has been recruited from among them is only too often based on other than specifically Jewish qualifications, such as possession of wealth or of social position, and still more frequently on proficiency and success in some other than communal endeavor. A lawyer, a judge, a banker, will sooner or later be drafted into Jewish leadership. It is true that all these flaws in Jewish leadership are to be found in the general life of America, too; here, too, the levelling down process is observable; here, too, proved ability in a specific line is regarded as a sufficient qualification for the highest office without the gift of the nation. But we Jews are in the habit of exaggerating the faults of our environment, so that they show up more glaringly in our midst. Can, however, a weak exposed people like ours afford to copy and caricature the faults of its neighbors?

The greatest weakness of the *Shtadlan* type of Jewish defender need yet to be mentioned. This applies with lesser force to the modern *Shtadlan*; still it applies to him just as well. As said, the *Shtadlan* places his people in the position of a beggar, a suppliant. In this wise he may save Jews, as Mordecai and Esther did, and as did the men whose prototypes they were, but they cannot save the Jew—namely, the Jew conceived in terms of the spirit, the Jew as a living symbol of an ideal of justice. The victory thus achieved is a Pyrrhic victory—an advantage gained for the moment only, and gained to the prejudice of higher interests. Let it be borne in mind that the Jew has more at stake than merely to save his body; he must save his soul. And if he saves his body without saving his soul, or if he saves his body at the expense of his soul, he is really lost, no matter how great the comforts and how expansive the rights and privileges he secures. Jewish history cannot be understood except as a two-fold struggle for a people and a principle, with the emphasis placed on the principle rather than on the people. Principles cannot be saved by mere favors wrested from the unwilling hands of the powers that be: they can only be saved by the type of self-sacrifice that exchanges the safety of the body for the salvation of the soul. And as for the people that tries to save itself in an ignoble way, by bartering away its principles, it has long been said that without vision a nation must perish.

We Jews seem to have been constantly under such pressure of immediacy that as a matter of brute self-preservation we sought to catch at any straw to gain some kind of respite, if only for a little while. No one would care to be too harsh with a hard-pressed people for using any means whatsoever, whereby to turn away the wrath of the mighty ones. But clearer and clearer must it become to us that there is nothing quite so immoral as to demand something as a mere favor when that something belongs to one as a matter of divine right. Rather lose the favor and win the right than win the favor and lose the right. Losing a favor may still mean a great victory for the spirit, for when we fail in a righteous cause the principle of right is vindicated though we ourselves are vanquished.

We must no longer beg. We must no longer seek the favor of the rulers of the earth. We must not climb up dark backstairs, while ours is rightly the front-door of the universal palace

of justice. We must demand. We must claim our due. We dare not miss any opportunity of vindicating the right, even though it were the longer and less certain course. The new Jewish statesmanship must adopt this as its guiding rule: the Jewish people must not be represented as a beggar-nation, but as a prophet-people speaking in the name of the eternal God.

IV

THE beginnings of the new Jewish statesmanship are already visible. In our demand for Palestine; in our insistence upon minority rights in those lands whose political complexion permits, nay, necessitates such insistence, we have begun to show the first signs of independent political maturity. It is in connection with these activities that a new type of leadership is evolving in our midst, more representative and better qualified than the leadership based upon wealth and station which had grown out of the mere urgencies of philanthropy.

Fundamentally, our methods of defense, our strategy as a people—and our statesmanship, depend on our vision of Jewish life. As long as the problem of Jewish life was regarded mainly, if not exclusively, as a philanthropic problem, a high type of leadership, an exalted statesmanship, could not develop among us. But the moment the Jewish problem is recognised as a problem in self-emancipation, as a spiritual problem in fact, possibility was given for the development of the new statesmanship, based upon thought and vision, upon dignity and a high sense of freedom.

Self-emancipation is here identified with the problem of the spiritual life for a very simple reason. Let it but be admitted that the only kind of emancipation a people must aspire after is self-emancipation and it will at once be seen that such emancipation must begin with the self. Self-emancipation has its roots in the emancipation of the Self. A people may seek freedom from an unbearable political yoke, but it cannot obtain, nor can it be said to deserve, such release, until it has subjected its own soul to a process of lustration, of inner purging, and become truly liberated in the inwardness of its being. The task of emancipation has, then, an outer and an inner aspect; with the chief stress laid upon the inner. Apply this thought to the problem of Jewish statesmanship, and it will be evident that those methods

of defence that will address themselves to the inner life of the Jew, rather than to the question of his external relations with the world, may alone be expected to prove successful. The new Jewish statesmanship must accept this as its foundation principle: that the Jewish problem is primarily a spiritual problem.

There is a hierarchy of vision with respect to the Jewish problem. Those that regard it as a social or philanthropic problem stand on the lowest rung in this hierarchy. Next come those who view it as a political problem, to be solved in every land where Jews dwell, and most particularly in Palestine. On the highest rung stand those who consider it a spiritual problem, a problem of the inner life of the Jew: and that means a problem in education. Plato has said that the ruler must be a philosopher; and we should ring the change on this by averring that the Jewish statesman must be above all an educator. The budding signs of Jewish statesmanship are visible thus far only in the direction of a ripening political vision and aspiring political action. The new Jewish statesmanship will never attain to full growth until it addresses itself to the stupendous task of educating an entire people.

The new Jewish statesmanship must address itself to this task with a view to curing our people of certain shortcomings that keep it from occupying the place it deserves in the human household. We need to be cured of our divisiveness, which is a fact in our character even more than in our life. Let me say again and again that we Jews have no right to foster sectarianism of any sort. The meeting in New York City for the purpose of securing the participation of all classes of Jewry in the building up of Palestine was a right step in the right direction. It was an act of the higher type of statesmanship, looking to the union of Jews in a large venture which will benefit generations yet to come. It is seldom that a Jewish meeting is held not dealing so much with the philanthropic exigencies of the hour as with the larger destinies of a people ready to solve its own problem for all time. There may have been in the air some vestigial suspicion between the two parties represented, the Zionist and the non-Zionist: the latter may have felt that they had won a victory over the political Zionists, such as the facts in the case do not really warrant; the former may have had their own secret reason for exulting over their oppo-

nents. But the truth is that for the first time Jews have laid aside their differences and united on a constructive task. The cynical might have said that it was uncanny that such peace should reign at a Jewish meeting.

The next task to which the new Jewish statesmanship must address itself is, not alone to cure the Jew of his divisiveness, but also of his provincialism. I yield to no one in my admiration for Jewish thought and teaching. I know that my ancestors have not bled and died for a vain thing, a delusion. But I also know that truth is a larger thing than contained in any book, or held by any people; and I know, too, that the human adventure is too vast to be regulated by any special doctrine; and I for one would hesitate to maintain that the salvation of man absolutely depends upon Judaism and Judaism alone. Judaism will make, must make, its contribution to the sum and substance of human civilization; but what that civilization in the end will be I am unable to foretell. It probably will be something infinitely finer than either Jew or Christian has yet been able to formulate, something eye hath not seen nor ear heard, to which the spirit of man stretches forward through all space and all time with ineffable yearning.

All the current talk about the Melting Pot does not impress me. I know that my people cannot, even if it would, be assimilated. The Jew, whether conceived as a race, a people, or as a religious group, is permanent: of this I am convinced. But if I am not much concerned about the Melting Pot conceived physically, I know that as a matter of human evolution there exists a Melting Pot into which all truth is thrown, and where all truth must meet the last fearful testing. Judaism, Christianity, Mohammedanism, Hinduism, Hellenism—all the dreams men ever dreamed; all the light that ever shone from the peering eyes of the best—are being thrown into this seething pot: and what the final brew will be like is not for us to determine. We can but make our half-blind guess; and we must beware of accepting this half-blindness of ours as the full-orbed vision of truth and life. Jewish statesmanship must particularly beware of this; and it must furnish a foremost example of breadth and inclusiveness of the sort that does not degenerate into shallowness and mere humanitarian sentimentality. It must cure the Jew of his provincialism, while keeping him loyal to the faith of the fathers.

Altogether—and this is the third task

Jewish statesmanship must address itself to—the Jew must be made to see that it would be superhuman if the abnormal course of Jewish history had not left its corroding marks on him. The Jew must not ascribe superhumanity to himself; he must be content to reach out after a wholesome, normal, purified humanity. To be human is sufficient ambition for any man, for any people. The Jew must be treated gently, with a great deal of patience and sympathy, for he has suffered a great deal; but he must at the same time for his own good be made to recognize that there are, through no fault of his own, a great many flaws to mend in his psychology; that his adjustments are all awry. He must be given the hope springing from the knowledge that he can help himself; but at the same time he must be told firmly that help himself, cure himself, he must.

This is the three-fold task of the new Jewish statesmanship: to cure the Jew of his divisiveness, his provincialism, his egotism. For his divisiveness must be substituted a new sense of cohesion; for his provincialism a sense of universal values; and for his racial egotism, a humility that is bent upon self-criticism and self-correction.

V

IN making this distinction between the older and the newer nascent Jewish statesmanship, the term has rather generously been applied to the older Jewish strategy. The latter can hardly be called statesmanship. Jewish statesmanship can be no other than general statesmanship applied to the solution of the Jewish problem. And accordingly the methods of Jewish defense as used by our champion of the Mordecai or *Shtadlan* type belong to the category rather of politicianship than of statesmanship. The statesman does not dicker, does not seek favors, does not merely endeavor to gain a momentary advantage. Statesmanship looks forward to things unborn, and from its high peak of vision announces such principles and takes such measures as would insure a more glorious release of the human faculties toward perfection. Therefore, Jewish statesmanship must have this for its single aim: the release of the faculties of the Jewish soul toward greater perfection.

As a boy I remember having seen a painting entitled: "*Schweigen*." It depicted a curious scene. Three elderly Jews, with flowing white beards, stand before a prime minister with bags of gold in their hand, while from their lips issues the single word: "*Schweigen* (silence)!" The story behind the pic-

ture, so far as I am able to recall it, is that an edict was being planned against the Jews of a certain locality directing their expulsion. All pleas failed. There was but one last recourse left, to approach the prime minister. But he remained obdurate, and would not even allow the Jewish delegation to appear before him. Finally, in sheer mockery, he granted them an audience with the understanding that they would condense their petition in a single word. The Jews accepted the taunt and the challenge. They knew that if only this high officer could be persuaded to say nothing to the ruler of the realm the edict would not be issued. They chose therefore the word "*Schwiegen*" supported by the still more eloquent argument of the money-bags. They won.

This painting, it seems to me, is the symbol of the type of Jewish strategy that has broken down and must be replaced by the new Jewish statesmanship. The new Jewish statesmanship does not believe in "*Schweigen*." It wills to speak out, and speak out mightily. It will not remain silent until the world will recognize that the Jew has a claim on a dignified place in the sun; until both Jews and non-Jews will understand that the hidden powers in the Jewish soul must be given their free creative opportunity.

Silbermann

(Continued from Page 309)

One evening, on my way home, I passed the Saint-Xavier School. It was the end of the school day; the evening was warm and the sun was sinking behind some clouds. Suddenly, without any thunderclap, big rain-drops began to fall in the quiet, still air. I went to take shelter against a wall under a scaffolding which was being put up. The Xaverians came running across the road. Some of the younger ones, who still wore the school dress—a short blue jacket and a cap with a velvet riband—began to run and shouted with joy to the sky, as they spread out their arms to the beneficent rain. I looked at them narrowly out of my eyes and shrugged my shoulders. My deliberate reserve or my rather puritanical upbringing had always made me regard unrestrained manifestations of joy as offensive and contemptible. Nevertheless, there was something so unaffectedly charming in the boys' movements and expressions, and they so obviously seemed to be happier that I was, that I felt a wish to join them and share in the fragrant baptism.

At this moment someone, who with lowered head was protecting himself

against the rain, came to take shelter beside me. Reaching the wall he raised his head, and I recognised Philippe Robin. When he saw me he looked embarrassed, blushed, and gave a faint smile. Without saying anything I drew slightly aside to make room for him. As I moved I exposed a picture on the wall behind us. It was a charcoal caricature in the coarse likeness of Silbermann. The features had faded but they had left a mark on the stone and were still recognisable. Overhanging the lean neck was the familiar profile with the hooked nose and hanging lips. The words underdeath were still legible: "Death to the Jews."

Robin's glance had fallen on the wall at the same time as mine. He went a still deeper red, hesitated for a moment, and then in a humble, endearing voice he murmured:

"Shall we forget all about that and be friends again?"

Forget? Was that possible? The sight of the sketch and the words below it had kindled again a quasi-mystic ardour in me. I thought of what I had called my mission; I called to mind my original promise, the long struggle I had kept up, and my efforts to save Silbermann. I recalled the extraordinary shudder that went through me when, standing next him, beaten and scorned like him, I said, "For him I am sacrificing everything." No, these things could never be forgotten. I felt that one word of reconciliation would be a betrayal. I had the feeling that I could not get it past my lips, and, standing stiffly up with my teeth clenched, I maintained a savage silence.

But, as I went over the trials in my mind, I realised the path on which I was—a path difficult and steep, where one must climb without rest and where the least stumble means a fall. I saw ahead of me a painful and dangerous life which would wear me down more and more each day. And to what end? Did I not know now that no human being lived on the summits which I dreamt of reaching?

Phillipe Robin was waiting for my answer and said nothing, but he was watching me out of the corner of his eye. His face was happy and calm, and he seemed to be keeping to a path which was much easier and which was gently graded and suitably guarded—a path which skirted the abysses but was never lost in them.

I felt as though I were standing at the meeting point of these two paths, and that my future happiness was de-

Question Box

Mordecai Noah

Question Box Editor,
B'nai B'rith Magazine.

Sir: Who was Mordecai Noah? Was he one of the first Jews prominent in the affairs of the United States?

M. D.

Mordecai Manuel Noah, a politician, journalist, playwright, and philanthropist, was born in Philadelphia in 1785, and died in New York City in 1851. His father took an active part in the War of Independence. As the editor of a newspaper in Charleston, S. C., he advocated the war with England, which broke out in 1812. In recognition of his activities he was appointed consul to Tunis. There he performed a difficult piece of diplomacy but in so doing exceeded the sum of money allowed him by the government for this purpose, with the result that he was recalled. On his return to America he settled in New York, where he continued his journalistic work but also held the offices of sheriff, judge and surveyor of the port of New York. In addition to his newspaper work he wrote a number of books and plays. During his life time he was said to be the most popular American playwright.

Quotation

Question Box Editor,
B'nai B'rith Magazine.

Sir: Can you quote and tell me the name of the poem (I think it is by Longfellow) in which occur the lines:

"How strange it seems! These
Hebrews in their graves,
Close by the street of this fair sea-
port town. . . ."

Thanking you in advance,

R. B.

The poem is called "In the Jewish Cemetery at Newport," and runs:

"How strange it seems! These Hebrews in
their graves,
Close by the street of this fair seaport
town,
Silent beside the never-silent waves,
At rest in all this moving up and down!

pendent upon my choice between them. I hesitated . . . but suddenly the landscape on Philippe's side appeared so attractive to me that my spirit yearned towards it. I smiled faintly, and Philippe, divining my compliance, put his hand on my shoulder. The rain had stopped and he led me away.

I started off with him, looked back at Silbermann's caricature, and, with an effort, said in a slightly mocking tone which surprised me in its naturalness:

"Yes, it's not a bad likeness."

THE END

"The very names recorded here are strange,
Or foreign accent, and different climes;
Alvares and Rivera interchange
With Abraham and Jacob of old times.

"Gone are the living, but the dead remain,
And not neglected; for a hand unseen,
Scattering its bounty, like a summer rain,
Still keeps their graves and their remembrance green.

"How came they here? What burst of
Christian hate
What persecution, merciless and blind
Drove o'er the sea—that Desert desolate—
These Ismaels and Hagars of mankind?

"Pride and humiliation, hand in hand,
Walked with them through the world
where'er they went;
Trampled and beaten were they as the sand,
And yet unshaken as the continent.

"For in the background figures vague and
vast,
Of patriarchs and prophets, rose sublime;
And all the great traditions of the Past
They saw reflected in the coming time!"

Mark Twain

Question Box Editor,
B'nai B'rith Magazine.

Sir: I should very much like to know in what book Mark Twain said that the Jew's patriotism surpassed the Christian's.

E. C.

In the preface to "The Man Who Corrupted Hadleyburg," Mark Twain wrote:

" I was ignorant—like the rest of the Christian world—of the fact that the Jew had a record as a soldier. I have since seen the official statistics, and I find that he furnished soldiers and high officers in the Revolution, the War of 1812, and the Mexican War. In the Civil War he was represented in the armies and navies of both the North and the South by ten per cent of his numerical strength—the same percentage that was furnished by the Christian population of the two sections.

"This large fact means more than it seems to mean; for it means that the Jew's patriotism was not merely level with the Christian's but overpassed it. When the Christian volunteer arrived in camp, he got a welcome and applause, but, as a rule, the Jew got a snub. His company was not desired and he was made to feel it. That he nevertheless conquered his wounded pride, and sacrificed both that and his blood for the flag raises the average and quality of his patriotism above the Christian's. His record for capacity, for fidelity and for gallant soldiery in the field is as good as anyone's. This is true of the Jewish private soldiers and the Jewish generals alike.

"That slur upon the Jew cannot hold up its head in the presence of the figures of the War Department. It has done its work and done it long and faithfully and with high approval; it ought now to be pensioned off and retired from active service."

Communications

Des Moines, Iowa.

Editor, B'NAI B'RITH MAGAZINE,
Chicago, Illinois.

Dear Sir:

In your April number of the B'NAI B'RITH MAGAZINE, on the first page, I noticed your statement saying that if any of the members of the B'nai B'rith lodge felt that the magazine was not worth fifty cents per year to them, to kindly communicate with the editorial department, and their copy would be discontinued.

For my part, I will answer, that if this magazine was fifty cents per copy, I would say to you, "Please do not overlook sending me my copy," as I would rather go without many of the things I enjoy, than to miss out on a single issue of this splendid source of knowledge. I always look forward to receiving it.

The B'NAI B'RITH MAGAZINE puts me in touch with the great men of the Jewish Faith, and tells me interestingly of all Jewish activities. It is intellectual, instructive, and educational, and above all, it is true to the Jewish Tradition.

It strives to defend and protect the Jewish Cause, but does not attack or condemn those who are unfriendly toward the Jew, either from ignorance, desire to ridicule, or jealous prejudice. It merely shows them the real light of Truth.

It is true to our ritualistic teachings, to war upon Sorrow, and Ignorance, and like the I. O. B. B., its main purpose is to practice Benevolence, Brotherly Love, and Harmony.

Wishing your publication its continued well merited success, and complimenting you in this worthy endeavor, believe me.

Yours very truly, J. S. SLATE.

*The Denver Sheltering Home for
Jewish Children*

Denver, Colorado
April 25, 1925

B'NAI B'RITH MAGAZINE,
7 So. Dearborn,
Chicago, Ill.

Dear Editor:

May I be allowed to ask you to favor our Institution with placing us on your paper's mailing list, as our grown-up children and staff in the Institution enjoy very much to read it?

Cordially yours,

ARTHUR ADAMS,
National Secretary.

Prize Winners

THE office goat, to whom we feed rejected B. B. Shots, etc., went on a rampage, and before he could be stopped had devoured the addresses of Pearl and Roddy Butterworth and other winners in our Cross Word Puzzle Contest. Now that Azazel has been forced to eat the deleted portions of several reports to the Quinquennial Convention, he will be in no condition to nibble off any more names for several weeks. This is your chance! If you have not received your prize for solving a puzzle, send your name and address at once to the Cross Word Editor, B'NAI B'RITH MAGAZINE, 7 South Dearborn Street, Chicago, Ill.

Detroit, Mich.

B'NAI B'RITH MAGAZINE:

Dear Sir:

Received three copies of your January magazine, and do appreciate your courtesy. The article by Joel Blau is so very broad and fine and leavening, that it is my pleasure to give it much circulation.

Your magazine as a whole is able, well edited and must prove most beneficial.

I thank you in all sincerity.

Gratefully,

MRS. M. HYMAN.

73 Monroe Ave.

Gentlemen:

I want to say that your magazine has been most helpful to me in keeping me in touch with the vital men and expressions of thought in Jewry throughout the world. There are other publications that come to our home but I confess I'm very partial to your magazine.

Very truly yours,

New Orleans. Mrs. E. M. Cahn.

Beg Your Pardon!

A TYPOGRAPHICAL error in the May issue of the Magazine altered the meaning of an important sentence in the conclusion to President Kraus' Message to the Quinquennial Convention. Instead of "It is not possible," the sentence should read, "Is it not possible—nay, even probable—that out of that fierce conflict in which civilization itself was involved, have come better understandings, a broader sympathy for the legitimate hopes and aspirations of both nations and individuals. . . ?"

Communications

April 18th, 1925.

B'NAI B'RITH MAGAZINE,
1228 Union Trust Building,
Chicago, Illinois.

Dear Editor:

I have just received the April number of the B'NAI B'RITH MAGAZINE and wish to add that it was the same exactly as meeting an old and loved friend after a long interval of time.

I am very much interested in B'nai B'rith work, and in my subordinate lodge, Amos, No. 27, try at all times to do whatever I am able in my humble way to further this end.

For your next issue, if I may be permitted, I am quoting a sermon in four paragraphs which, if followed by all, would be in effect a new set of commandments for our conduct in every day life. It follows:

A little more kindness,
A little less creed,
A little more giving,
A little less greed.

A little more smile,
A little less frown,
A little less kicking
A man when he's down.

A little more "we,"
A little less "I,"
A little more laugh,
A little less cry.

A little more flowers
On the pathway of life,
And fewer on graves
At the end of the strife.

Assuring you of my continued interest in your MAGAZINE, and looking forward to future issues, I ask to remain,

Faternally yours,

DAVID W. JACOBS,
Member, Amos Lodge, No. 27, Boston.

Ashville, N. C.
Feb. 24, 1925

B'nai B'rith Magazine,
Chicago, Ill.

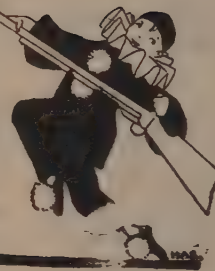
Dear Sir:

I enclose a check for \$1.00, for which please send me the magazine for one year, beginning with the March number. I came across the February number and found it so interesting, that I have decided to subscribe.

Sincerely yours,

REV. R. F. CAMPBELL.

B.B. SHOTS.



AT YOM KIPPUR

Some one was trying to get into the temple, but the usher kept him back.

"Have you a ticket?" he asked.

"I ain't got any; I just want to talk to my brother-in-law."

The usher eyed him from head to foot and then hissed: "You swindler! I bet you want to worship!"

—B—B—

A negro rookie had such an enormous appetite that he could eat fifteen loaves of bread at one sitting. A lieutenant heard of this and told the story in the officers' mess, but as no one would believe him, he bet fifty dollars that the rookie in question would eat the fifteen loaves of bread. The top sergeant was instructed to bring Private Johnson to the mess the next morning.

Private Johnson commenced eating. One, two, three loaves were dispatched easily. The fourth went slowly, and the fifth didn't go at all. Naturally, the lieutenant was furious, and to ease his mind he started to upbraid the top sergeant, who scratched his head and said, "Suh, Ah cain't understand it. We tried it ten minutes go, and it went beautifully."

—Brown Jug.

—B—B—

HEAVENLY REPARTEE

"Well, Woodrow," said Moses, "they don't seem to be treating your Fourteen Points very kindly down below."

Woodrow: "Not so well, but take a look at what they are doing to your Ten Commandments."

—B—B—

Why is it a wife always sees a blonde hair on her husband's coat and never notices a missing button?

—B—B—

"I see some one has suggested a statue to the man who invented rubber tires."

"Wouldn't a bust be more appropriate?"

NOT since William Jennings Bryan announced his opposition to evolution have we laughed so heartily as while reading the contributions to the current edition of B B Shots.

Of course, ideas concerning humor vary greatly. What may be one man's meat, may be another's apple sauce.

Take this month's prize winners, for instance: Samuel Newberger, of Brooklyn Lodge, and S. Greenberg, of McKeesport, Pa. Mr. Newberger contributed the "Washed or Dry Cleaned?" joke and Mr. Greenberg, "At Yom Kippur." B B Shots voted Menorah buttons for these two. Do you concur in their decision? If not, write (or steal) something funnier and mail it to the B B Shots Editor, B'NAI B'RITH MAGAZINE, 7 South Dearborn Street, Chicago. Handsome Menorah pins or buttons will be awarded for the best jokes.

WASHED OR DRY CLEANED?

The Baptist preacher had just finished an enthusiastic exhortation. "Now brudders an' sisters, come up to de altar and hab yo' sins washed away."

All came up but one man.

"Brudder Washington, don't yo' want yo' sins washed away?"

"I done had ma sins washed away."

"Yo has! Where'd yo' git hit done?"

"Ober at de Methodist Church."

"Ah Brudder Washington, yo' aint been washed. Yo' jes been dry-cleaned."

—B—B—

LAVENDER AND ROSE

Rose came down the stairs looking particularly ravishing in a lavender batiste and lavender hat, and the girl who sat across the table opened fire.

"All dressed up in lavender! Wait until Mr. Smith sees you in that!"

"Yes, just wait," was the lightly tossed-off answer. "And he likes lavender, too."

"So that's the reason you wear it?"

"Oh, no!" replied Rose sweetly, "That's the reason he likes it!"—New York Sun.

—B—B—

A COMPLETE CHANGE

Physician (to rich patient)—"You're all run down. I suggest that you lay off golf for a while and get a good rest at your office."—Life.

—B—B—

GOOD QUEEN BESS

Mandy, the colored laundress, picked up a magazine and began to turn over the pages aimlessly. Then she seemed to be fascinated by one of the pictures.

"Who dat woman, Miss Blank?" she inquired. "That's Queen Elizabeth, Mandy," said Miss Blank. Mandy seemed to be stricken dumb. Finally she burst forth breathlessly:

"Am dat de Queen, Miss Blank? My land, what a homely woman! My land, what a ugly woman! Why, Miss Blank, that Queen ain't no better-looking than you is."—New York Sun.

ETERNITY AND IMPERMANENCE

("Exquisite Jewelry in Tomb of Utica Salome, but Only Outline in Dust Remains of Dancer,"—Cable to the Times from Utica, Tunis.)

Helen's lips are drifting dust;

Cleopatra's heart is stilled;

Far below the earth her crust

Sleeps the girls who thrilled.

Stay the deathless diadems;

Live the sempiternal pearls;

Perish not the flashing gems

Worn by mortal girls.

Dures the diamond through the years;

Time the pearl cannot defile,

Take them, take them for my dear's

Evanescent smile.

—F. P. A., in New York World.

JUNE, 1925

Dramatic Moments at the Convention

THE unexpected decision of Adolf Kraus to retire from the presidency and the nomination of Alfred M. Cohen to succeed him were dramatic moments at the Atlantic City Convention. In refusing re-election, Mr. Kraus said:

"Many of you have urged me to again accept re-election, some even have stated that it is my duty to the Order to undertake the work for another term, no matter how arduous the responsibilities might be. For twenty years I have tried to give you the best that is in me. I have been more than repaid in the many friendships I have made here and abroad.

"Today I feel my strength is still sufficient to carry the increasing burdens and responsibilities which your president must bear, but I am seventy-five years old and the tomorrows may not be many. When I look back, seventy-five years seems but a single span. When I look forward to the next five years, it seems at my time of life like a century. My family asks me to withdraw my name. I owe a duty to you. I owe a greater duty to that beautiful soul who has been my helpmate for so many years. I have decided, therefore, not to permit my name to be placed in nomination. As a member of the Executive Committee, which office under the constitution a Past President of the Order retains for life, I shall continue to work as long as my strength will permit for the welfare of our Order. My successor, whoever he may be, will have my aid whenever he may call on me.

"I wish to thank you all for the extreme kindness that you have shown to me during these many years. In selecting a man for the office of president, select that man who will render the best service. Allow no local prejudices to enter your minds. Your new president must be a man without fear and without reproach. May God help you to choose wisely."

WHEN Mr. Kraus had announced his retirement, Sidney G. Kusworm placed the name of Alfred M. Cohen in nomination in an eloquent speech:

"We offer you a son who has been weighed in the balance and has been found not wanting; a man who welcomes, under the banner of Judaism, every Jew of every nationality, as long as he can say truthfully, 'A Hebrew am I.'

"We offer you a brother of intellect and judgment, one willing to divorce himself of private matters, and willing to say 'Here I am.'

"Born in Cincinnati, of orthodox parents, he has carved his name in Ohio's highest niche; a man who is

an active trustee of a leading Jewish institution, a contributor to our literature, a director of the highest character, and a leader in Jewish religious matters.

"When he was of age he was elected to the city council of Cincinnati and re-elected. A few years later when there was a crying need for reform in this Republican stronghold, he, a Democrat, by an overwhelming majority, was sent to the Senate of Ohio; and after his term, a thing happened, unprecedented in the history of that city—he was returned to office by that Republican stronghold. While in the Senate and, unbeknown to himself, he was nominated by the Democratic and Independent Republican parties, for the office of Mayor of Cincinnati, and though defeated by a small majority, he ran thousands ahead of his ticket.

"He was Ohio's representative on the National Commission of Uniform Laws. On two occasions, when Woodrow Wilson ran for president, he was a member of the electrical college, on the first occasion its president.

"While serving in the ranks of the B'nai B'rith, as Vice-President of District Grand Lodge No. 2, there came to him from the Democratic party of our State, a call to be candidate for Lieutenant-Governor. Realizing that he would have to give up his B'nai B'rith work, he unhesitatingly declined. The Democratic governor was elected, and had he accepted the nomination he would have been Lieutenant-Governor. He was intimate with ex-President Harding, so much so that when visiting Washington he occupied a private apartment in the White House. His wide acquaintance with senators and congressmen fits him to meet those with whom he would come in contact as President of the Order.

"Past President of District Grand Lodge No. 2, he stands before you with an administration second to none. Greeted wherever he went by large and enthusiastic audiences, he received calls, because of his power of speech and persuasive presentation, outside his district.

"We therefore offer you a man of erudition, an able lawyer, a statesman, a Moses—if you please—to lead us upon the mountain of altruism—the man of the hour.

"It is one of the greatest privileges of my life that I now have, in offering you, as your servant, as your head, as your President, Brother Alfred M. Cohen, of Cincinnati."

The passing of Mr. Kraus from the office he had held for twenty years was the occasion of the adoption of this appreciation:

"For many years our Brotherhood

has realized the effective work accomplished by our President now laying down his staff in the evening of his life and seeking a self-imposed rest. It has well been said, 'Blessings brighten as they take their flight.' The sacrifices Adolf Kraus has made for our order appear then more heroic as the sun in beauteous splendor wanes upon the western horizon.

"For two decades Adolf Kraus has guided the great altruistic movement that has brought blessings to hundreds of thousands of his fellow-men—twenty years of ceaseless and productive life during which the ideal and material standards of the world have changed—twenty years, with their fitful ebb and flow. And now it behooves us to realize that in his voluntary retirement he is magnanimously yielding his statesman-like guidance, his patient assiduity and, above all, his devoted and able generalship. Let us thank God that we do not lose his interest and his active participation in the affairs of the order, for, God willing, he will be with us in actuality for many years, and in spirit always.

"An immigrant himself, Adolf Kraus has been ever mindful of the duties and privileges of that foster-mother of nations that opened her all-embracing arms to receive him—to the end that his fellow-citizens of the United States of America should think and act as he; his ideals of Americanism having permeated all those with whom he has come in contact by open speech or written word. But the devotion of Adolf Kraus to his adopted country has not lessened his sympathetic understanding of the ideals and aspirations of all progressive people. Thus has he exemplified the prophetic conception of the Brotherhood of Man.

"No easy task has been his! Not only a sagacious leader when world affairs were comparatively tranquil for our co-religionists, but also a courageous commander in the storm and stress of later days. Standing in the breach when our people have been assailed, rising in righteous wrath when the fell doom of active prejudice has attacked us, vying with the bravest of all lands to uphold the divine principle of Justice, we know that he has gloriously performed his onerous task—a task rewarded by the approval of his own conscience and by the grateful acclaim of his fellowmen.

"Brother President Adolf Kraus, Patriot, Jew, Philanthropist, Statesman, Husband and Father, your brothers of the Independent Order B'nai B'rith honor themselves in honoring you!

"May many years of useful life be yours!"

*The B'nai B'rith and Mexico

By Rabbi Martin Zielonka,

Acting Chairman, B'nai B'rith Mexico Committee

I KNOW not what your experience with lodges may be, but I know my own and that of many men of the southland who have discussed the problem with me. Stated in the simplest terms, our members ask what big constructive work is the B'nai B'rith fostering as the B'nai B'rith? If you tell them of our orphanages, our old folk's homes, our hospitals, they counter that these problems would be met if the B'nai B'rith did not exist. If you tell them that we have contributed to this or that organization and that in emergency we are always among the first to respond, they will tell you that this is good but not sufficiently large to capture the imagination. If you tell them that the B'nai B'rith is a world organization and that, by this bond, universal Jewry is served in moments of stress, you are told this is splendid,—but what world service for world Jewry is it doing that by its magnitude and boldness forces universal Jewry to enroll under its banner?

I want to present such a service by our world organization—the work in Mexico.

It will be wise to spend a few moments in gaining a perspective for this.

Mexico extends from the Rio Grande to Guatemala and British Honduras and has an area of 767,000 square miles or twice that of the New England States, New York and Texas combined. It comprises 27 states, 3 territories and a federal district and had a population in 1900 of a little over 13,500,000. While the temperature along the low coast lands is often excessively high, and while disease lurked there for many years, the example of the United States at Vera Cruz had a wholesome effect, so that life is now comparatively safe. But all Mexico is not oppressively hot. Through the center runs a high and wide plateau with numerous mountains on which temperate climates prevail. Mexico City, due to its elevation of 7,415 feet above sea level, has a summer

temperature of as low as 50 degrees and seldom exceeding 78 degrees.

SUCH a vast country, with such a climate, and so sparsely settled ought to offer a haven for many of our co-religionists. The land has been investigated by many national and international organizations, all of which have reported unfavorably, except the B'nai B'rith. The reasons for these unfavorable reports are hard to understand. Religious prejudice is unknown. The Jew is known as a national of the land from which he comes. Business opportunities abound. Though it takes money to seize these opportunities, yet we must not allow the question of money to outweigh that of security. Israel Zangwill tells us that Joseph Fels visited President Diaz on behalf of the Jewish Territorial Organization and "he was offered only a concession of Jewish immigration for the general commercial development of Mexico" and since they were interested in *territory and not commercial development* the matter was dropped. President Diaz knew the needs of his country. Farm development may come later, but at present we should bring help to the largest number in the quickest way at the smallest expense. This can be done by fostering commercial development. Our Jewish refugees are taking advantage of their opportunities, despite unfavorable reports of investigating committees. They are entering at the rate of about 400 a month.

The Jew is no stranger in Mexico. One hundred and fifteen years before the first Jews settled in New Amsterdam and only forty-seven years after the discovering of America, Francisco Millan and Pedro Ruiz o Hernandez de Alber were "reconciled" in Mexico for Judaism.

The Inquisition was not established in Mexico until 1571, and the first auto-da-fe was celebrated in 1574. Medina begins his volume on the Inquisition in Mexico with the statement: "There were many trials for faith in America before there was established a tribunal of the Inquisition." That the Inquisition hounded the unbeliever in the New World is evidenced by the fact that the famous tribunal in Toledo averaged 35 cases a year from 1574 to 1600,

while that in Mexico averaged 34 during the same period.

HERE is a story of heroism that should make us proud of our faith. From 1574 to 1590 not a year passed but someone was tried for Judaism. Francisco Mattos—a rabbi, teacher and dogmatizer, who died before his trial—was burned in effigy, with his fugitive son. A daughter of this family could recite "the psalms of David and the prayer of Esther in Hebrew." A brother, Luis de Carvajal, became governor of the province of Nuevo Leon, but lost his office, was tortured during 1595 and 1596 and burned with his mother and three sisters. Until the Jew appeared before it, the tribunal had great difficulty in meeting its expenses, but as Lea tells us: "When the Judaizers commenced to appear among the penitents in the auto-da-fe, the longed for relief derivable from confiscation, fines and penances was at hand." (p. 216.) From this it is evident that the Jew was a trader who carried with him fluid assets.

Perhaps the story that best illustrates this is that of Tomas Trevino of Sobremente (1649). His mother was burnt at Valladolid. Nearly all his and his wife's kinsmen were victims of the Inquisition. Reconciled in 1625, he was rearrested and kept in prison for five years, denying in spite of torture that he was a Jew. But when notified of his conviction by the Inquisition, he openly declared his faith and that he would die a Jew. To silence him, he was taken to the *quemadero* gagged, yet his confession of faith was audible to those about him. The story goes that a patient mule refused to carry this vile sinner. Six others refused to carry such a burden, and only when a broken-down, blind horse was found, could he ride to the place of torture. He was placed on the pyre, and when the fire was kindled, he drew the blazing and cried out: "Pile on the wood, howling brands towards him with his feet and cried out: "Pile on the wood, how much my money costs me." The last phrase gives us the key to the intense activity of the Inquisition.

Only recently I came across an incident that gives a splendid climax to

*Delivered at Constitution Grand Lodge Convention, April, 1925. Because of limitations of space the report has been somewhat abbreviated.

this story of martyrdom. Leonar Martinez, the fourteen-year-old daughter of Tomas, was tried by the Inquisition, confessed that her grandmother had taught her Judaism and Jewish prayers and was found guilty of believing "in the law of Moses." Thus, three generations proved their allegiance to their faith.

In 1908 the Union of American Hebrew Congregations desired to ascertain whether they could help in organizing Jewish life—and commissioned me to investigate. The only result was the organization of a Jewish Relief Society.

IN January, 1921, four men came to my office at El Paso, whose appearance and speech, marked them as immigrants of exceptionally good educations. I ascertained that they had been smuggled across the border, via Vera Cruz and Juarez, which are not ports of entry for European immigrants. They were the forerunners of a large number at European ports, awaiting boats for Vera Cruz. Furthermore a plan for gaining illegal entry into the United States had been perfected. An address and an automobile number were sufficient identification.

I went to New York and met the officers of the Industrial Removal Office, the HIAS and the Executive Committee of the American Jewish Committee. None felt the urgency of the call to duty. In April, 1921, I presented the matter to District Grand Lodge No. 7 at Dallas, Texas; Archibald A. Marx took the resolution of this meeting to the Executive Committee Constitution Grand Lodge at Washington and Brother Marx and I were sent to Mexico.

We found that the Jews had made several efforts to form organizations to meet the increasing tide of immigration. But each organization had lasted but a short time, because it had been made up of members of one national group, with whom the others refused to work. We were told that the factions could not be united. At the little building of the Mount Sinai Relief Society a few *centavos* were given the most needy cases. Every immigrant desired to come to the United States to join some relative. Mexico was only a way station. Some peddled neckwear, handkerchiefs, etc., on the streets; men with trades obtained jobs, at the meagre wage of the inefficient native craftsman, because they could not speak the language of the country. I tried to make clear that they should seek a home in Mexico, that they could

not enter the United States before two years and not without genuine passports. We promised them a school, a loan fund and a special hospital fund for the sick.

THEN we started to do what so many said was impossible—to organize the Jews of Mexico City to meet their problems, and without reference to their nationality. For a week we sought representative men. We were told that certain individuals were Jews and found out that they were not; we were told that certain men were not Jews and found that they were eager to co-operate. We decided that the American Jews should control, because they were the most dependable and because they could best take up matters with the American Consul or the American Government. We called a meeting, and Dr. Uhlfelder, former New Yorker and prominent physician, was elected president, and Louis Loeb, a relative of the Strauses of New York, treasurer.

We had gone to Mexico: 1. To prevent as far as possible violation of the laws of the United States by smuggling. 2. To make worthy immigrants self-supporting and loyal to Mexico. 3. To organize the Jews in the various cities to assist the immigrant in establishing himself.

To carry out these suggestions we agreed to give 1,500 pesos a month, provided the Jews of Mexico subscribed 750 pesos. Our donation was to be used as follows: 300 pesos for a school, 300 pesos for the sick, and 150 pesos for a worker.

We closed our report to the Executive Committee with these words: "As loyal Americans and as fervent Jews, we have emphasized at all times the need of upholding the laws of our country and impressing the immigrant with the possibilities of Mexico for the immigrant, and if our advice is followed, Mexico will soon boast of loyal Jewish communities, who have found peace and opportunity in our neighbor to the south." After our next visit, July, 1923, we reported: "In another decade, Mexico will boast of many prosperous Jewish communities which have developed through the encouragement and assistance received from the B'nai B'rith." This prophecy is being realized faster than I thought.

This work was carried on for two years, but not as efficiently as it should have been, because we could not get a worker sympathetic with the immigrant, yet acquainted with the land. Besides this, the local committees soon

ceased to function and there was dissension among the workers and immigrants in Mexico City. So in July, 1923, I again went down there, this time accompanied by Dr. M. I. Leff, of El Paso.

AGAIN we interviewed the local Jewish community as to what help we could get from them in money and in personal service. We interviewed immigrants and were surprised with the progress many had made in two years. We learned that if the B'nai B'rith desired to do any work in Mexico, it must place a competent man in charge and must set aside a definite sum for one year. We could not depend upon the local community. Still should we undertake the work seriously, the local community would gradually become interested, and co-operate.

Upon this suggestion, the Executive Committee set aside \$20,000. The question now was, where could we get a real worker? At last we decided upon J. L. Weinberger, who had done splendid work at Vera Cruz in a private capacity, who had lived in Mexico twenty years, and knew the land and the people. Mr. Weinberger, Mr. Marx and I met in New Orleans to lay our plans. As accepted these were: to rent headquarters, provide medical aid, give emergency relief, supply a week's room and lodging for immigrants in distress while we tried to locate their relatives and they became acclimated, encourage with loans those who had a trade and wished to open up small industries, open a school in Spanish, arrange for burial, and above all supply rooms for meetings and social purposes.

We went over each item and arranged a yearly budget. Two points were to be emphasized: 1. Mexico as a home instead of as a way station to the United States. 2. Continued effort to interest those Jews who had lived a long time in Mexico in our work.

Mr. Weinberger returned to Mexico and rented a twenty-room house at 5a Calle de Mina No. 95. This has three large rooms, 24 by 16, a dining room, social room and class room, besides a storage room, a kitchen, tub and shower baths, seven large bed rooms, with place for three or four beds in each, and six smaller bed rooms. This house has become the center of Jewish activities in Mexico. All organizations use it as their headquarters. Sunday afternoons and evenings the average number of visitors here is more than one hundred.

WHAT has been accomplished—in spite of opposition? In the first two months, we gave 840 lodgings and

furnished 615 meals. More than 240 adults registered and these were classified under fifty trades and professions. Every master mechanic was encouraged to open his own shop and thus help establish industries that Mexico needs. Medical aid was given to 93 immigrants.

Up to February 15, 1925, we spent for emergency relief, 1,773.48 pesos and for meals 682.20 pesos, and extended loans for 4,280.20 pesos. In return we received from rentals of the building, 340.25 pesos, and return loans, 807.15 pesos. These figures are not large, but they are impressive. They represent dollars and cents, but not the service given the immigrant in finding employment, in talking over problems of adjustment, in helping the weary and the sick, in opening communication with dear ones in all parts of the world and in answering inquiries from relatives in the United States. More than all this is the continued emphasis on the thought that Mexico is to be their home, that they are to establish themselves, with our aid where necessary, but never to smuggle themselves into the United States.

I have only outlined the work. We are literally accepting the concession offered Joseph Fels by Diaz "for the general commercial development of Mexico." *We are not encouraging immigration to Mexico.* We hope that conditions in Europe will so shape themselves that the Jew will not be forced to emigrate, but we feel that we owe a duty to those who do come.

Let us not forget that the Mexico to which the immigrants come is a new

Mexico, anxious to take its place among the great progressive nations of the world. We must not forget that for the first time in Mexican history, probably with a single exception, and surely the first time in almost half a century, a new president, Calles, stepped into office without a revolution.

THE statements which follow and which have been voluntarily sent us from Mexico City by those who know our work, alone prove the task worth while:

"To Rabbi Martin Zielonka, Acting Chairman, B'nai B'rith Work in Mexico.

We wish to express to the B'nai B'rith our sincere appreciation and commendation of the work being done by the Bureau, which the Order has established in this city. The moral as well as material help that the Bureau is giving to the immigrants cannot be calculated in dollars and cents. You are helping to lay the foundation for a large and prosperous Jewish community that will always remember with gratitude the good that you have done. Be assured of our hearty co-operation.

(Signed) Committee,

H. Sourasky

Sam Eisenberg

Abraham King

L. Weinstock

A. Rosenberg, president Congregation 'Nidche Israel."

Under date of March 16, 1925, Abraham King, who has done much work for the immigrants and whose heart and purse is in the work, writes:

"I wish to congratulate you on the work the B'nai B'rith is doing in Mexico. You are actually the first one to come to our rescue and what you have foreseen a few years ago is a reality now. Hundreds of immigrants are arriving and with the aid

of the B'nai B'rith are settling and making a living. Mr. Weinberger is doing his duty very well, working hard, and has gained the confidence of the community. I, personally, believe that the job he has is a tremendous one, and if the B'nai B'rith is in a position, I would suggest that you have someone to work in conjunction with Mr. Weinberger and help him cope with the numerous problems that arise daily."

Anita Brenner wrote the Jewish Daily Bulletin: "From the day of its opening, the B'nai B'rith building became a meeting place for the newcomers, for over a thousand young men and boys who belong to no Jewish organization whatsoever."

Joseph Schlossberg, General Secretary-Treasurer of the Amalgamated Clothing Workers of America writes: "From my observation in Mexico City, I am confident that if we succeed in getting the American Jews interested in the situation in Mexico and make it possible to open some modern plants, even on a small scale, we would make a beginning of something very constructive."

THE B'nai B'rith has inaugurated this constructive work. Is not its magnitude and boldness such as to capture the imagination of American and world Jewry? For the time will come when there will be prosperous Jewish communities in Mexico. These will recount the miseries from which they fled and the welcome and guidance they received from our organization. Let us carry on the work we have started; let us be the pioneers in establishing a new home in a new land for the oldest wanderers for religion's sake.

*Report of the B'nai B'rith Hillel Foundation Commission

THE B'nai B'rith Hillel Foundation Commission was authorized in April, 1924 by the Executive Committee, and President Kraus appointed Adolf Kraus, Chairman ex-officio, Rabbi Louis L. Mann, Vice-Chairman, Judge Harry M. Fisher, Sigmund Livingston, Rabbi Benjamin Frankel, Julius H. Meyer, Israel Shrimsky, Isaac Kuhn and Leon L. Lewis, Secretary.

At the opening session a budget was

*Delivered at Constitution Grand Lodge Convention. Abbreviated on account of limitations of space.

made for the Foundation at the University of Illinois, and a tentative budget for the proposed Foundation at the University of Wisconsin. A committee was appointed to visit Madison and make preliminary arrangements and Rabbi Solomon Landman was appointed Director.

The Foundation at the University of Wisconsin

THE Commission selected Madison for the second Foundation to determine its measure of success in a town where the Jewry was not well organized

communally. An experiment under these conditions would guarantee the most successful results for future Foundations in cities where the Jewry was well organized. Furthermore, it was deemed desirable to establish this Foundation at a point comparatively close to Chicago so that the Commission could keep in close touch with its development and direct its policies.

The Quarters of the Foundation

THE quarters of the Foundation are situated in the heart of the student district, above the official store of the University, and consist of a general

lounge, a parlor for women students, an auditorium, with seating capacity of 250, three class-rooms (used also as committee and meeting rooms), a men's writing room, kitchen, cloak room, store room and office of the Director. The Foundation is open every day from 8:30 a. m. until at least 10 p. m.

Organization

THERE are five main committees the chairman and vice-president of which compose the "Student Council."

Under direction of this body the Foundation functions through five main committees: Religious, Menorah (or Education), social, social welfare and publicity. These and the Student Council meet once each two weeks.

The Committees

THE Religious Committee has charge of the religious services—orthodox on Friday evenings, Reform on Sunday nights. One night each month is given over to an Open Forum. A speaker from out of the city presents a topic of religious or general Jewish interest, which is then discussed from the floor. This follows the regular Sunday evening service. Usually the sermon is preached by the Director of the Foundation. Music is furnished by a choir of twelve, under direction of Abram Baron, a resident of Madison.

The Menorah Committee has charge of the educational work. When the University Menorah Society amalgamated with the Foundation, this name was adopted. Under this Committee are conducted bi-weekly programs, one by students, the other by faculty members or other speakers and followed by discussion. The Committee organized the classes in Philosophy of Religion, led by Rabbi Landman, and in Early Hebrew History, at first conducted by the director, but disbanded in favor of a course given in the Semitics Department covering the same ground. The Menorah Committee also assisted the Religious Committee in arrangements for the open Forums.

The Social Committee arranges and supervises dances, mixers, musicals, smokers, teas, open houses, receptions, etc., and conducts the Hillel Players. This group studies and produces Jewish drama. Its membership, now 36, is chosen by try-out before the Production Committee.

The Social Welfare Committee is responsible for the quarters of the Foundation. Students are assigned as 'hosts and hostesses' on certain nights to welcome visitors and look after their com-

fort and amusement. The Committee also aids in securing rooming houses, employment, student loans, and other matters concerning the student welfare. It has on file a list of students willing to teach in religious schools. It organizes entertainments for the inmates of the State Hospital for the Insane and the Disabled Veterans Hospital at Mendota.

The Publicity Committee publishes announcements in the University daily paper, the local press, the B'NAI B'RITH MAGAZINE, the Wisconsin Jewish Chronicle (Milwaukee) and in special articles and reports; and issues announcements to students. Recently, it undertook two publications: "Hillel-O-Grams"—a monthly mimeographed sheet of three to four pages covering affairs of the Foundation, news of students and alumni, editorials, etc., and "The Hillel Review." This is a printed four-page monthly newspaper, of interest to Jewish students. It is mailed to students, their parents and to alumni. It is the official publication of the Foundation at Wisconsin, and its organ of propaganda.

Fruits

THOUGH the Foundation has been functioning at Wisconsin only seven months, it is not too early to evaluate it.

It was greeted with a three-fold chorus of general curiosity, indifference and opposition. On the part of a few, with favor. It was looked upon generally as an experiment. Most were content to look on. A few were interested in seeing it succeed. There was no organized sentiment for the Foundation.

In the first place, there were the fraternities. One was favorable; another, mildly interested; one, mildly opposed or indifferent; one, strenuously opposed. The one sorority was mildly interested. On the campus were three other Jewish organizations: The Menorah Society, apparently the camping ground of the non-fraternity element; the Palestine Builders and a purely Zionist organization, with its own interests and program.

The Menorah Society was invited to meet at the Foundation. Its Executive Committee was made the Education Committee of the Foundation and its members presented a favorable plan for amalgamation. The good will of the Palestine Builders and the Junior Hadassah was secured by explaining that the Foundation was a B'nai B'rith

institution and, therefore, committed to no specific "ism."

The great fear of non-fraternity and non-sorority students was that Hillel would become merely another battleground for fraternity and sorority honors. This point of view at first prevented interest in the Foundation. To a large degree this indifference is breaking down. This is apparent at the social functions where students intermingle freely, and do not clique together along lines of fraternity or social strata. The slogan, "Let's meet at Hillel," is beginning to mean something. The Foundation idea of bringing all types of Jews together to a better understanding is being realized.

There are three general classes of Jewish students: Those of Reform rearing are hardly ten percent of the total three hundred and fifty. Seventy-five percent are of orthodox parentage, most of them from Milwaukee. The remainder come from towns in some of which are synagogues that hold services only on the high holidays, in some of which are small, but well-organized and tenacious orthodox communities, but in most of which are few Jewish families. This latter class comes absolutely ignorant of Judaism.

Out of these elements, the Foundation is attempting to mold a group socially united, religiously interested and Jewishly informed and alert, with the ultimate end of developing them into leaders in Jewish Community life. Figures do not mean much; but already more students attend religious services than ever before; the Menorah activities attract more than formerly; social affairs bring more Jewish students together and with greater frequency; the publicity committee reminds them more often that they are part of a Jewish body; they have talked over their peculiar problems—religious; secular or personal, more frequently with the Director of the Foundation than with anybody else in all their lives.

In summarizing a recent report to the Commission, Rabbi Landman stated—"The Hillel Foundation at the University of Wisconsin is firmly established as a part of the Jewish students' life. It will play an increasingly larger part in the Jewish student life each year of its existence."

At the University of Illinois

CONTRASTED with this result of only seven months' work, the following statement of operations is indi-

cative of what may be expected at Madison after another year of activity.

The Foundation at the University of Illinois, with a record of almost two years' activity, is growing out of its experimental into its demonstrated cycle. Its activities have already affected a generation of students.

"Traditions have been established," reports Rabbi Benjamin Frankel, Director. "It is as much a custom for students to engage in Foundation activities as in general campus activities. That the students regard the Foundation as a campus activity is manifested in desire to work on committees and accept with joy the publicity that follows. To 'make' a Foundation committee, play or debating team is an accomplishment. An office in the Student Council is regarded as much an honor as an office in any other general student organization."

The non-Jewish community has accepted the Foundation as an integral part of the campus religious work. The Director and Professor of Religious Education are consulted on all general religious and religious education problems. They co-operate with other religious denominations. The Student Council is invited to a tea by the Student Council of the Wesley Foundation: they are invited to a social evening by the cabinets of the Y. M. and Y. W. C. A. These courtesies are reciprocated. The all-University Service for the first time invites a rabbi to deliver an address. In short, the Foundation is regarded as representative of the Jewish group.

Activities

THE Foundation has closely adhered to its original policy. To regulate the social and social welfare activities; to direct and supply religious needs; to stimulate and offer religious education. To offset a tendency to deteriorate into a social club, much care is exercised in determining social activities. Always the idea of bringing about a better relationship between various groups and strengthening Jewish consciousness prevails. All social activities are aimed at breaking down social barriers and making Jewish students feel at home in the University.

Often the Social Welfare Committee recommends various types of social functions to the Social Committee in order to bring about a better relationship between various groups. The Social Welfare Committee also visits the sick and remembers them with flowers. A typical example of its interest is its consideration of the employment situa-

tion. The Committee has discovered that Jewish graduates have difficulty in finding positions for which their training has fitted them; Jewish as well as non-Jewish employers are often prejudiced against them. The Committee is now drawing up recommendations and suggestions.

The Foundation has attempted to convey to the student mind the idea that it is distinctly a religious institution. The Religious Education Committee considered very carefully methods of attracting students to the synagogue. Its recommendations to the Director were adopted and attendance at religious services now averages two hundred. Orthodox services are held each Friday night and Saturday morning under the direction of Dr. Moses Jung, Professor of Religious Education.

The Foundation's greatest work is Jewish education. Through its monthly Open Forum, through its discussion and Hebrew class, through its cultural group, the Menorah Committee, through its formal classes, through its bi-weekly Bulletin, the Foundation attempts to build up a knowledge of Jewish religion and culture.

Informal discussion groups on Sunday afternoons attract from twenty to thirty. Each Sunday afternoon fifteen students meet to study Hebrew. Every other Sunday evening, papers are presented before the Menorah group, which have met the standard demanded by Dr. A. L. Sachar, faculty advisor of the Menorah Committee. During the current year papers were read as follows: Lewis Rosenthal, '26, "Taboos in Jewish Life"; A. S. Hyman, '27, "Assimilation: A feature of Jewish Genius"; Samuel Friedman, '25, "Judaism vs. Jewishness"; Rita Ringel, '27, "Jew of Angevin, England"; Edward Grossfeld, '28, "Heinrich Heine"; Leonard Cohen, '26, "Louis Brandeis"; Dr. A. L. Sachar, "Disraeli"; Annette Wright, '27, "The Jewish Women." Papers are scheduled for the rest of the year and there are more applicants for papers than days to be filled. The average attendance is seventy-five.

The Bulletin issued by the Publication and Publicity Committee carries to every Jewish student not only Foundation news but also reports of speeches, Open Forum and class room, a column on Jewish current events and book reviews.

Perhaps the greatest progress has been in the formal classes in Jewish religion, history and culture, systematically and for University credit. The

University authorities visited the classes during the year and accredited them. Twenty-seven Jewish students received credit for this work the first semester and thirty-one registered the second. They are doing University standard work in Jewish fields. They prepare for a University class, they write papers, tests and final examinations. Jewish students in the most formative period of their intellectual life study carefully the religion and culture of their people. For all practical purposes, the B'nai B'rith has developed a school of Judaism on the campus.

In concluding a recent report, Rabbi Frankel said: "In harmony with our original policy we have sought to train young people for lay-leadership. We have given an average of two hundred students religious services. Each week an average of eighty have received inspiration and instruction from the Jewish cultural work of the Menorah Committee. Sixty have received intensive religious instruction in formal classes. Seventy are actively at work on committees meeting one hour at least weekly. Of these seventy, fifteen are members of the Student Council, thus making their executive training more intensive. The social programs have attracted perhaps every one of the three hundred and seventy students. Many have been reached by all of the activities, more by a few and all by some of them.

Perhaps the greatest tangible results are reflected in answers to a questionnaire. "Has your interest in Judaism increased or decreased since your entrance into the University?" read one question framed to ascertain the effect of the conflict between science and religion, breaking away from home-ties and the freedom of the campus. Of two hundred questionnaires returned, one hundred and forty stated that interest in Judaism had increased; forty that interest had remained the same, and twenty that it had decreased. No other comment is required to demonstrate the great need of Foundation work among students.

The students demonstrated a heightened Jewish consciousness in the first Hillel drive for an emergency loan fund for indigent Jewish students. Thus far \$1,150 has been raised, an average of almost three dollars a student. When one realizes that many are working their way through school, one may well take this sum as an evidence of good will toward the Foundation and of increased Jewish interest.

This report would be incomplete unless it stated the definite need of larger and more comfortable quarters for the Foundation. We have outgrown our quarters and there is a crying need for adequate facilities."

Recommendations

THE Commission recommends that the program undertaken in establishing these Foundations be continued and expanded. It realizes that this is capable of indefinite expansion, but believes that it should be slow and gradual and confined in its initial stages to schools with many Jewish students in cities where the Jewish

community has not made some organized effort to provide for their religious and social welfare. The Commission, therefore, recommends that the Order establish during the next five years two new Foundations each year, and that the plan of organization which has been found successful be followed in the main.

The Commission also recommends that as time goes on, state organizations be formed, under the direction of the Commission, to maintain an interest in the Foundation among Jewish citizens, especially parents of students and alumni; and that as an experiment to determine the feasibility of such a plan,

the Commission be authorized to organize a B'nai B'rith Hillel Foundation Sponsors' Association in Illinois and Wisconsin, the details of the plan to be worked out by the Commission and approved by the Executive Committee.

The Commission believes that eventually interest aroused through such an association will result in the creation of building funds to establish the various Foundations in permanent homes and, therefore, recommends that the Convention authorize the incorporation of the B'nai B'rith Hillel Foundation Commission under such conditions as the Convention or the Executive Committee may deem proper.

Speakers at B'nai B'rith Meetings

DISTRICT GRAND LODGE NO. 1

New York, N. Y., Jordan Lodge: Louis Fabricant, President of District Grand Lodge No. 1, addressed an open meeting, April 16, following the initiation of a class of seventeen.

New York, N. Y., Manhattan-Washington Lodge: Dr. Henry Sliosberg addressed the quarterly meeting of the lodge on "The Situation of the Jews in Russia." Dr. Sliosberg is one of the leading lawyers of Russia and an outstanding figure in Russian Jewry for over forty years.

Boston, Mass., Amos Lodge: The B'nai B'rith was one of seven organizations of various denominations to co-operate in the public meeting for the promotion of good will between Jew and Christian, at the First Methodist Episcopal Church, May 6. Rabbi Samuel J. Abrams gave the prayer, Brother Edward A. Filene and Rabbi Harry Levi, of Temple Israel, spoke, as did the Rev. John A. Herring, Secretary of the Committee on Good Will between Jews and Christians of the Federal Council of Churches of Christ of America. One thousand attended.

DISTRICT GRAND LODGE NO. 2

Cincinnati, Ohio, Cincinnati Lodge: Former Judge Edward T. Dixon spoke on "The Modern American" on May 11.

In honor of Brother Alfred M. Cohen, elected President of the Order at the Quinquennial Convention, Cincinnati Lodge, assisted by other Jewish organizations, held a dinner at the Business Men's Club, May 23.

DISTRICT GRAND LODGE NO. 3

New Castle, Pa.—Beaver Valley, Butler, Shenango Valley, New Castle Lodges: Isidor Rosenthal, of Lancaster, rabbi, lawyer and past President of District Grand Lodge No. 3, addressed a joint meeting of the four Lodges on Sunday afternoon, April 26. The program included a welcome by Louis Cohn, President of New Castle Lodge; introduction of the presidents of the visiting Lodges; remarks by I. W. Jacobs, of Pittsburgh, second Vice-President of the District; and music.

Huntington, W. Va., Huntington Lodge: Mother's Day was celebrated in B'nai B'rith Hall, on May 10. Dr. Samuel S. Cohon gave the principal address. A splendid musical program followed.

Huntington, W. Va., Huntington Lodge: A conference of Jewish men and women was held at Huntington, April 19, at the B'nai B'rith hall. Leon Stein, president of District No. 3 Grand Lodge, and Rabbi Iolo of Wheeling, were among the notables present. Problems of vital interest concerning the Jewish people were discussed.

Newark, N. J., Ezekiel Lodge: Rabbi Joel Blau addressed the lodge on "The Jewish Problem As I See It." On March 25, Rabbi David H. Gross, of East Orange, New Jersey, spoke on "The Contribution of the Jew to the Progress of the World." Jonah J. Goldstein, a celebrated New York attorney, delivered an address before the lodge on April 22.

DISTRICT GRAND LODGE NO. 4

San Diego, Calif., Lasker Lodge: Rabbi Edgar F. Magnin, of Los

Angeles, addressed the Lodge at the initiatory ceremony on May 11.

Portland, Ore., Portland Lodge: A debate between the Menorah Societies of the University of Washington and Reed College was the feature of the meeting on May 5. The subject was: "Is the Present Immigration Restriction in the Best Interests of America?"

DISTRICT GRAND LODGE NO. 5

Baltimore, Md., Menorah Lodge: Menorah Lodge has purchased and remodeled a beautiful new building at 2247 Eutaw Place, to be known as "B'nai B'rith Building." Here, the first meeting under the new administration was held April 30.

May 10, a big rally and house warming was held.

DISTRICT GRAND LODGE NO. 7

Jackson, Tenn., Abraham Levi Lodge: Josephus Daniels, ex-Secretary of the Navy, delivered an address praising the Jews for their loyalty during the World War, at a Mother's Day service at Temple B'nai Israel. Rabbi Harry S. Margolis, of Paducah, Ky., delivered a tribute to Motherhood. Brother Sam Cooper recited a poem on the same theme. A musical program followed.

Talladega, Ala., Julian Hohenberg Lodge: Col. Leopold Strauss, of Montgomery, Vice President of District Grand Lodge No. 7, installed the new officers on May 31. Upward of 25 members of Anniston Lodge attended.

Birmingham, Ala.: Col. Leopold Strauss initiated 50 candidates for Birmingham and Magic City Lodges, on June 1.

THE GOSSARD LINE of BEAUTY



Photograph by Steichen

Costume by Frances Clyne



Model 1037 — An elastic girdle made of fancy broche and hand knitted silk elastic. Sizes 24 to 36.

Your figure sets your style

How beautiful you are, how stunning your clothes look, depends more upon your lines than the size of your purse. For with your figure at its best you can wear an inexpensive dress with better effect than a costly creation over a careless figure.

To look your best always, in any dress or gown, it is only necessary to have the proper figure foundation. *The Gossard Line of Beauty* makes this easy to accomplish. Makes it easy for you to have figure improvement at once, and perfection in a short time, without a trace of "corsetry." Eight distinct types of garments are ready for your choice, to meet any figure requirement.

The Gossard Line of Beauty

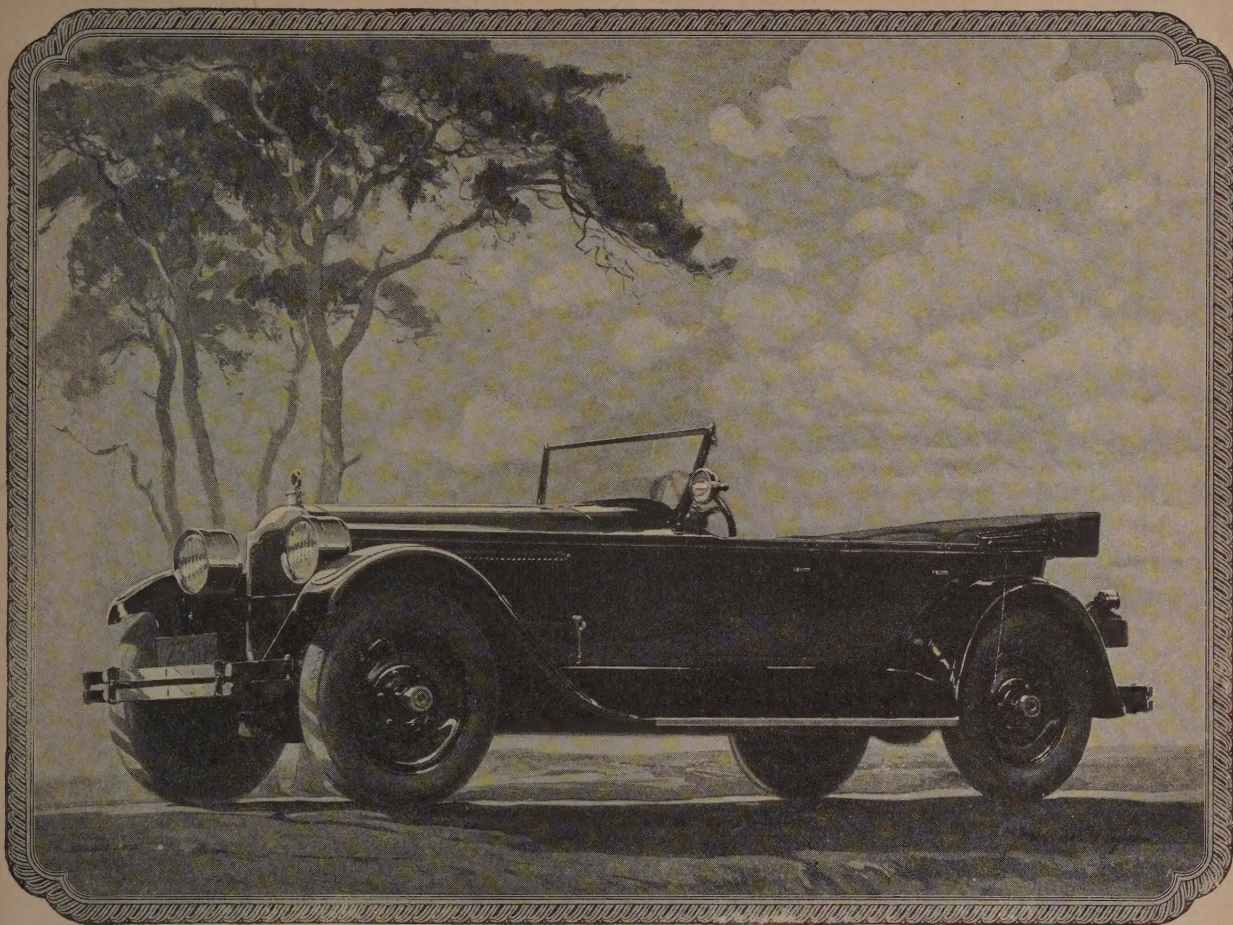
Elastic Belvadears	Combinations
Rubber Reducing Garments	
Step-ins	Girdles Brassieres
Gossard Front Lacing Corsets	
The Complete	

"You can't tell you wear one"

If you have a perfectly slender figure now, protect your good fortune with one of the dainty Gossard silk or elastic garments, which are so swiftly and easily put on and worn. If you need a little support, select the Gossard garment that just suits your requirement.

THE H. W. GOSSARD CO., 100 East Ohio Street, Chicago, Illinois

Offices in New York, San Francisco, Toronto, London, Sydney, Buenos Aires



From the diary of any Packard owner

Packard Six and Packard Eight both are furnished in ten body types, four open and six enclosed. A liberal monthly payment plan makes possible the immediate enjoyment of a Packard, purchasing out of income instead of capital

The Packard Eight Sport Model is shown above—\$3900 at Detroit



It is now just one month since I took delivery of my Packard Eight and I am delighted not only with its beauty, but with the exclusive features which I have found in it.

It is evident that comfort, mental as well as physical, has been well provided for.

Now, for the first time, I know that my car will be lubricated completely and perfectly, and that I may use low pressure tires with safety and ease of steering.

Along with my other pleasures, think of the joy of knowing that my motor's oil need be changed

only four times a year, being constantly and thoroughly purified during the motor's operation.

And then to find that the many chassis points requiring regular attention, 45 in all, may be bathed in oil once each day in less than one second of time.

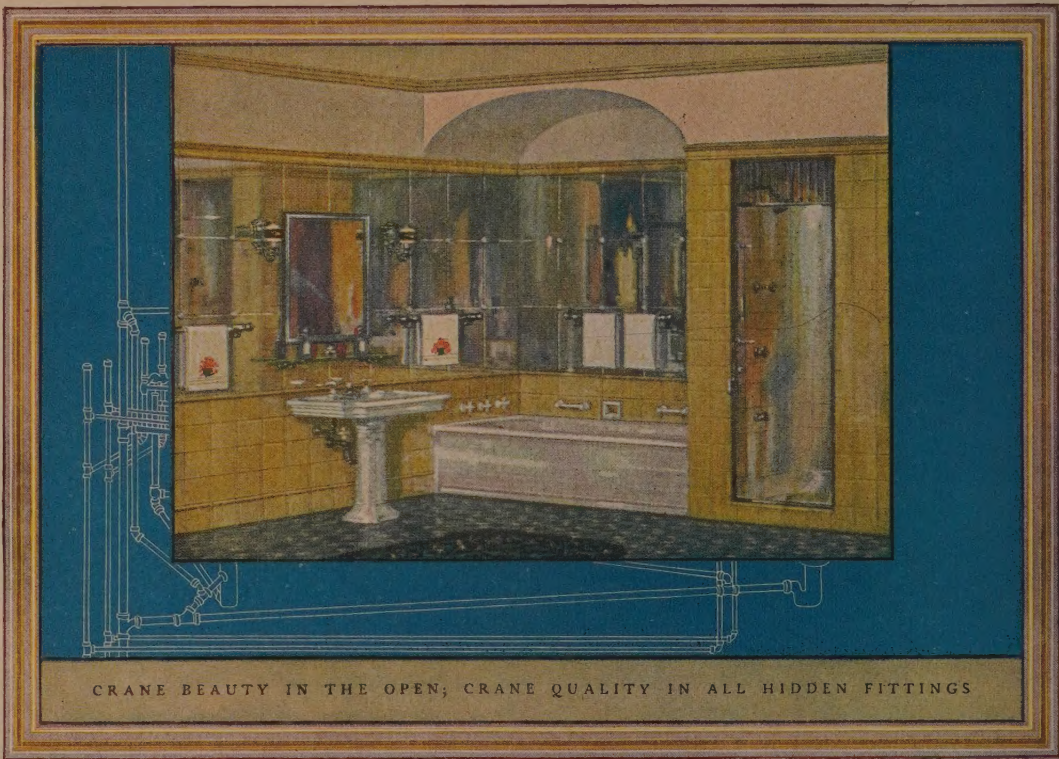
My Packard Eight affords everything in grace and beauty, in comfort and in performance, and a continuity of service with complete freedom from mechanical annoyances.

What more could anyone ask in a motor car?

P A C K A R D

ASK THE MAN WHO OWNS ONE

When writing to Advertisers, kindly mention the B'NAI B'RITH MAGAZINE.



Growing appreciation of the refinements of comfort gives the bathroom a new importance in the modern home. Architects devise settings of beauty and distinction, adding rich color to cool cleanliness. Designers, potters and metal workers create fixtures worthy of such settings. In the spacious Crane bathroom pictured above, soft green tiles and sectional mirrors line the walls. The in-

closed Crane shower is also tiled, with a door of plate glass framed in nickel. The *Elegia* lavatory is of unusual design in vitreous china of the same cream-white as the *Linova* bath of solid porcelain. Crane plumbing and heating materials are sold by contractors everywhere, in a broad variety of styles and sizes at prices easily within reach of all. Write for "The New Art of Fine Bathrooms."

CRANE

Address all inquiries to Crane Co., Chicago

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*Fixtures priced for modest homes; others for
luxurious houses, apartments and hotels*